FACING THE CRISIS

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FACING THE CRISIS

A STUDY IN PRESENT DAY SOCIAL AND RELIGIOUS PROBLEMS

BY

SHERWOOD EDDY

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FACING THE CRISIS. I

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TO

M. L. E.
M. H. E.
M. M. E.

The Fondren Lectures

Mr. and Mrs. W. W. Fondren, members of St. Paul's Methodist Episcopal Church, South, Houston, Texas, gave to Southern Methodist University on May 10, 1910, a fund, the proceeds from which were to be used in the establishment of the Fondren Lectures on Christian Missions. The following paragraphs from the conditions of the original gift will set forth the spirit and purpose of the Foundation.

"The interest on the investment shall be used annually in procuring some competent person to deliver lectures on Christian Missions under the auspices of Southern Methodist University. This fund is dedicated to the foundation of a lectureship on Christian Missions in consideration of other donations made for the upbuilding of Southern Methodist University, and especially the School of Theology thereof and in the hope that something of good may come directly therefrom and that others more able to give largely may be inspired to devote some portion of the means which they hold in trust as stewards of the Lord to the increase of said fund or to some other laudable enterprise of our church."

FOREWORD

We are facing a crisis in the world today. There have been crises in the past and doubtless there will be again in the future. But we are confronted with an unprecedented situation in our war-torn world. The late war has left us rent and divided in three great cleavages of humanity, in national, racial and industrial strife. Almost every nation is demanding self-determination; every race is claiming its equal and rightful place in the brotherhood of man; every class, especially the industrial toilers of the world, demanding economic freedom and a more abundant life. We are standing at the beginning of a new creative epoch in history, in a vast period of transition from the old order to the new. An old materialistic order of selfish privilege and competitive force, an order of imperialism, congested capitalism and militarism, breaking out periodically into overt war, is lying in wreckage all about us. But the building of a new order has already begun.

There is a crisis in our national and international affairs. Is war to threaten our final civilization or is it to be outlawed? There is a crisis in our industrial life. The writer on his last journey around the world found strikes in Japan, China, India, Egypt and throughout Europe, but he returned to find over three thousand a year in America. What is the meaning of this world-wide industrial unrest?

There is a crisis in our race relationships. The trouble in India, Egypt and other lands has its roots in racial as well as in national antipathy. There is a new race consciousness observable since the war throughout almost the whole of Asia and it is now spreading in Africa. The United States with her problem of immigration and an average of two lynchings a week or about a hundred a year, must face this challenge of the unsolved race problem.

There is a crisis in our religious life. We have made far more rapid advance in scientific discoveries in the material realm than in our spiritual life. The war has revealed fundamental seams of weakness in our civilization. We must rethink our position, restate our faith in terms of modern thought, and endeavor to reconcile the undoubted and incontrovertible facts of experience in the realm of religion and of science. This book is a plea that we face this crisis fearlessly and honestly, proving all things and holding fast the good, the true and the beautiful.

There is a crisis also in the life of every individual, who, facing the challenge of our turbulent times, is forced to make the transition from the medieval to the modern point of view.

At the Des Moines Convention of the Student Volunteer Movement where some seven thousand students from a thousand institutions in the United States and Canada had assembled, the crisis created by the war was evident in one meeting where scores of questions were asked on the vital religious, social and industrial problems which these students were facing. The meeting was of such interest that

the experiment was tried in various colleges of this country and later in meetings for students in other lands as well. It was then that this strange fact was observed. We found that the students are asking practically the same round of questions in every college, in every country today. In the state universities of this country; in Cairo, or Assuit on the Upper Nile, in Turkey; in Bulgaria, Czechoslovakia, Germany, or Sweden; in America, Europe or Asia we find students facing the same great questions. Many of these are the persistent problems that have always beset and baffled the human mind. Yet some face a new world with a fresh challenge in this period of reconstruction and of striving for the creation of a new social order. Many are demanding today a reinterpretation of old beliefs and a restatement of all our thinking in modern terms.

When asked to deliver the Fondren Lectures at the Southern Methodist University at Dallas in 1922, and later, the Sturtevant Lectures at Allegheny College in Meadville, Pennsylvania, it seemed that no better theme could be chosen than "Facing the Crisis," to endeavor to answer briefly the questions of the hour that were actually being asked by the students themselves. They seemed to be indeed issues of universal interest, not alone to students but to all thinking men who have to face the problems of our day.

The questions asked fall naturally into two groups: 1. Religious and Philosophical; 2. Social and Industrial.

It is obvious that in the brief space of one short

volume all these great questions cannot be exhaustively or adequately discussed.

The views expressed are personal and unofficial and do not represent those of any organization or denomination, nor can the writer speak as an authority upon modern science, philosophy, or theology. For more than twenty-five years he has been working among the students of Asia, America, and Europe, who feel the pressure of these problems, and, so far as in him lies, he feels that they are entitled to an honest answer to their questions.

Quotations from the New Testament are prevailingly made from Moffatt's translation. As in the King James and Revised Versions pronouns referring to God or Christ are not printed in capitals. The writer's thanks are due to many friends who have generously read and criticized portions of the manuscript.

New York, 1922.

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FACING THE CRISIS

PART I: RELIGIOUS AND PHILOSOPHICAL

I

JESUS CHRIST

Who was Jesus Christ? What is his significance as we face the present crisis? Was he in any sense divine? Was he unique, as the supreme manifestation of God?

Let us study in turn his character, his teaching, his unique relationships, the historic effects of his life; and the strange contrasts and paradoxes in which he seems to transcend his environment. We shall then examine the otherwise broken arch of human experience, in the incomplete structure of science, philosophy, art, morality and religion, to see if perchance he furnishes the key-stone and completion of life. We shall finally see if he meets the test of personal experience.

We have better records of the life of Jesus than of any character in ancient history. There is, moreover, a certain self-evidencing value in these narratives, a rugged, sober sincerity, a sense of reality, a straightforward honesty of purpose that makes

its own appeal. Let us then take these simple records and see whether they bring us evidence that Jesus was merely an ordinary man like ourselves, or whether he stands unique and alone, unlike all who came before, and all who followed after him.

It may seem strange to some that Jesus was in any peculiar sense divine, but once granted a personal or loving God who desired to help men as his children or to manifest himself to them, how otherwise could he do so intelligibly, helpfully and finally save in a human life like that of Jesus?

Let us begin, however, with him just as a man, and study his life and teaching.

1. *His Character.* How *strong* he was! Fiercely tempted for forty days, he returns triumphant, with power enough to help a defeated humanity. How fearlessly he stands before his enemies, undaunted, unswerving from the path of duty. All the tyranny of Jewish legalism or of Roman imperialism could not crush him. Quietly and unafraid he moves to his appointed end. How strong is his hold upon men, as he calls them to leave home and kindred, ambition, possessions, all things, even life itself, to follow him. After sixty generations, his call is still the most commanding and imperative in human life, as he leads men to go for him to the heart of social injustice, or to the ends of the earth, to the jungles of Africa, to the limits of Asia, to tropic heat or arctic cold, to carry his transforming message of good news. Feeble and failing humanity has ever turned to him in its deepest despair and in its highest hope as "strong Son of God." Still

we say, "Purest among the mighty, mightiest among the pure, whose pierced hand has lifted empires from their foundations, has turned the stream of history from its channel and still guides the ages." Does not his whole life leave upon us the impress of overmastering moral strength and spiritual power?

How *pure* and sinless he was! All the world's literature and all its sacred books contain the record of no other sinless character, and none was ever conceived or successfully portrayed in fiction. Every other great religious leader has passed through a conversion, or a period of repentance. The best men have ever been most ready to confess their faults and failings, for "human piety begins with repentance." Jesus seems removed by a world from even the best of his followers, who like Peter cry, "Depart from me, for I am a sinful man," or, like Paul, out of a tortured conscience of despairing legalism, "O, wretched man that I am! Who shall deliver me?" Out of the depths of a seemingly sinless consciousness, unconvicted before man and unrepentant before the very presence of God, he calls the world to a standard of perfect purity—"Ye shall be perfect." He lays bare, as none other, the depravity of the human heart; yet seems conscious of no guilt or shortcoming of his own. Who is this that calls a world to repentance, yet needs none himself; who prays, "Father forgive *them*," but never, "Father forgive *me*"?

After years spent in the daily intimacy of his presence, as he was pressed by the throng, wearied,

persecuted, deserted, nailed to a felon's cross, these men who companied with him, who would go to death rather than accord divine honors to Cæsar or any other man living or dead, gave him in their thought and worship the supreme place as "Lord," as the very symbol of deity, as God revealed in a human life. His greatest enemy Saul of Tarsus places this Galilean carpenter beside God and finally comes to sum up human experience in the words, "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."

If God were to manifest himself in a human life, could it be more Godlike in moral purity?

And how *loving* he was! For three years we see him going about doing good, sharing his life with needy men in limitless self-giving, the greatest heart of all human history. None other ever compassed humanity, sounded the depths of its sin, swept the whole horizon of its sympathy. None other ever so loved the whole sordid world "unto the end." The multitude of the poor gathered about him as though drawn by a great human magnet. Little children strangely loved him as he took them in his arms and placed his hands upon them. It was the taunt of his enemies, but the glory of history, that he was "the friend of sinners." He seems possessed by "the enthusiasm of humanity" that takes in the human race in its breadth and endless reach. And yet he loved each, one by one. He loves Peter, who breaks his heart, cursing and swearing as he denies him. He loves Judas as he

stoops to wash the feet of his betrayer. Each in his presence felt the glow of his personal affection.

We see him in his last agony, exhausted under the Roman scourging, spit upon, nailed to a cross, reviled, rejected, hated, his life plans seemingly falling in wreckage about him, before the cynical hardness and hatred of impenitent Pharisees and Sadducees who were leading his people to destruction, yet crying, "Father forgive them for they know not what they do." Higher than this, our thought of love cannot reach. And herein is a Gospel for humanity, a Good News for the race if we can believe that in this manifestation of unconquerable love, he was "the likeness of the unseen God," and that God was like Jesus. Could God himself be more loving if revealed in a human life?

This Jesus, strong, pure, and loving, stands before us, our very brother-man. We find in him, moreover, a perfect balance and symmetry of character. Who is this young rabbi-carpenter, who lays aside his tools and goes out to call all men to be his brothers and children of his Father in Heaven?

Someone may say, Are we not all divine? If so, what is the difference between Jesus and ourselves? Yes, I know that God is in me—as a sinner that is being saved. But God was in Jesus as a Saviour of sinners. Every human being is created in the image of God. The Father and his children share a common life. God, Jesus and all mankind are spiritually akin, for God is immanent in all. Jesus represents the fullness, the completion, the supreme manifestation of the immanence of God in human life.

There is a moral world of difference between the best of his followers, who cries that he is "the chief of sinners," and him who can say, "Thy sins are forgiven thee," "Come unto me and I will give you rest." [1]

Think of his spiritual finality. Jesus is never out of date. He is humanity's eternal contemporary. If he were merely a good man, a well-meaning carpenter of Galilee, an unlettered peasant, we ought now after nineteen centuries of progress to be turning out from Oxford and Cambridge, Yale and Harvard, Paris and Berlin, better men than Jesus. In what other historic character could we transfer every attribute to God without a sense of blasphemy, and dare to say God was like him? If we can be sure that God eternally is what Jesus was here on earth, this is for us an eternal Gospel. Think of a God as loving as Jesus, with as tender a personal care, marking the sparrow's fall, numbering, as it were, the hairs of our heads. Think of a God like Jesus in his moral distinctions, hating hyprocrisy and sin, yet loving the sinner. In his moral attributes what more can we conceive of God? And let us remember that in the question of Jesus' divinity, it is not a mere estimate of an

[1] "We should expect that God would manifest himself in such a soul for the guidance and salvation of men. When we turn to the records of Jesus Christ we are enabled to look into his soul; and there for the first time the immanence of God becomes a transparent reality. The distinctive marks of his consciousness as compared with ourselves and the best of men are three: 1. He is not conscious of sin. 2. He enjoys an unclouded communion with God; he and his father are never separated in will or act. 3. He alone exists, only to save and serve humanity." R. F. Horton, "My Belief," p. 109.

historic person that is at stake, but the character of God himself, our way of construing the universe, our attitude to humanity, the meaning and destiny of life itself. Your casual opinion or estimate of Socrates or Buddha, of Bacon or Shakespeare matters little; but what you think of and do with Jesus becomes for you the test of life and the touch-stone of destiny. For he is the ideal realized. Who is this who so affects or determines our relation to God and man, to life and destiny? Has he the message we need in facing the crisis in the world today?

2. *Jesus' Teaching.* He has enlarged for mankind the conception of God, of man, of duty, and of destiny.

Jesus enlarged our conception of *God.* He purified, unified, vitalized, and raised it to its highest power. He made God as Father real to humanity. The idea of God has been to the philosopher a postulate, an hypothesis, a first cause, an explanation, or an abstract absolute. To religious people, the full realization of God had been prevailingly perverted or confused, by animism, polytheism, pantheism, enslaving legalism and a chaos of conflicting ideas and superstitions. Jesus gathered all the thoughts and experiences of men into one glorious and vital unity of God as Father. He so introduces us to God, so shares his experience with us and so makes us acquainted with him that God becomes for us the central certainty of all life.

Jesus teaches the inestimable worth of *man* as God's child, made in his image, capable of fellow-

ship with him, with the expanding power of an endless life. For him every man is of incalculable spiritual value, worth all the love of God and worthy of his own infinite sacrifice. Emerson tells us that one alone knew the worth of a man. In all previous history man had been cheap, enslaved, exploited, slain by thousands in battle, offered on the altars of the lust, cruelty, and greed of his fellow-men. Jesus alone measures his full worth in the purpose of God. In the light of his teaching even the lowest slave becomes "the brother for whom Christ died."

The modern world has confirmed the estimate he placed upon man. He taught the native spiritual equality and democratic right of opportunity of all men, and as Benjamin Kidd reminds us, "around this doctrine every phase of the progressive political movements in our civilization has centered for the last two centuries."

He lifts our conception of *duty*. He raises man's life to new moral heights of possibility and places a new ethical ideal before humanity. And yet this humanly impossible standard seems natural to him and, in his presence, possible for us. He makes us joyously confident to dare the humanly impossible. Fearlessly he sweeps aside or criticizes as inadequate the most authoritative known standards of morality with his moral imperative, "*I* say unto you." He places clear and firm before us, as an Alpine snow peak, moral altitudes which without him are inaccessible.

In his call to duty, reinforced by the categorical imperative of conscience within, and the moral or-

der of the universe without, we seem to hear the very voice of God. Who is this that stands at the moral summit of the centuries?

He creates a new conception of *destiny* as he flings wide before us the entrance to endless life. He makes no labored proof nor cold argument for immortality. Beside the guesses and gropings and wavering uncertainties of the philosophers, he offers the sure and blessed hope of an eternal life already begun here on earth. He offers no mere selfish personal blessing in a future heaven, but the mighty concept of God, man, and duty united and realized in a universal and eternal Kingdom of God, here and hereafter. Reinhard bases the argument for his divinity solely upon this conception of the Kingdom. Who is this unlettered Galilean peasant who proposes a Christian social order involving the moral organization of all mankind? His concept embraces a sphere so wide that it is confined by no Pharisaic sect or clique or Jewish prejudice, but would embrace all men of all races and all religions. Here is a kingdom already within us yet endless as the ages, high as the purpose and plan of God and deep as human need and sin. Royce asks where we can find "a cause, all-embracing, definite, rational, compelling, supreme, certain, and fit to centralize life." To whom shall we go, save to him who flings this challenging program before us as the highest conceivable goal for humanity?[1]

[1] Mr. H. G. Wells in a recent article on the six greatest men in history says of Jesus, "His is easily the dominant figure in history. . . . A historian without any theological bias whatever, should find that he simply cannot portray the progress of hu-

How high is Jesus' ethical standard! What a breadth and sweep it embraces, appealing equally to Orient and Occident, to wise and ignorant, rich and poor, to men of all races, all ages and generations alike! And how adaptable it is; not cramped or confined in rigid rules, but spacious in eternal principles, motivated by love, freed by the concept of liberty, containing the element of progress, and mighty with the dynamic of divine power. How final is his moral imperative! How much have twenty centuries added to his ethical standard? His word seems to stand complete and final in eternal truth.

Who is this young carpenter-rabbi, this peasant who sits on the hillsides of Galilee and proclaims eternal truth for humanity, to whom we turn today with the words, "To whom else shall we go? Thou hast the words of eternal life."? To whom shall we turn for the ultimate spiritual standards of life? To Moses or Isaiah, to Buddha, Confucius, or Mohammed? Can we find the full spiritual meaning of life unfolded by Socrates, by Plato or Aristotle, by Marcus Aurelius or Epictetus, by Kant or Hegel, by Dante or Shakespeare, by Nietzsche or Haeckel? To whom else can we turn for life?

manity honestly without giving a foremost place to a penniless teacher from Nazareth. . . . A historian like myself finds the picture centering irresistibly around the life and character of this simple, lovable man. . . . The permanent place of power which he occupies is his by virtue of the new and simple and profound doctrine which he brought—the universal loving Fatherhood of God and the coming of the Kingdom of Heaven. It is one of the most revolutionary doctrines that has ever stirred and changed human thought. . . . The world began to be a different world from the day that doctrine was preached."—*The American Magazine*, July, 1922, p. 14.

Who, other than Jesus, completes the whole sweep of our thought of God, of man, of duty, and of destiny, and unifies them in one eternal Kingdom of Love?

3. *His Unique Relationships.* If we read afresh the records of his life, it seems evident that Jesus stands in a unique relation both to God and to man. We shall confine our references here to the first three gospels.[1] Whether we examine the claims he is reported to have made, or those made for him by his followers, or the overwhelming impression he made upon his contemporaries, or the functions he fulfills, he actually brings God to man and man to God. He is the supreme revelation of God and the Saviour of man.

[1] We have better manuscripts, both as to quality and quantity, written nearer to the events described, than we possess of any other ancient character or writer. Of the plays of Eschylus we have some fifty manuscripts, none of them complete; of Sophocles about a hundred, but only seven of value; of Euripides, Cicero and Virgil some hundreds. But of the four Gospels and of the New Testament in the original Greek, we have over three thousand manuscripts and, with their ancient translations, more than twelve thousand copies to consult. Moreover, these stand chronologically nearer the events they record than the manuscripts of the classics. The earliest manuscript we have of Sophocles was written fourteen hundred years after his death; of Euripides sixteen hundred years, and of Plato, thirteen hundred years after he lived. Of Virgil, the best of the classics, we have no extant manuscript written within a hundred years as near the lifetime of the author as in the case of the New Testament manuscripts. Of the manuscripts of Aristotle, we have only those written within two and a half centuries of his death. Yet none of us seriously doubts the worth and authenticity of these classic writers. We have their essential message and can estimate its value. As John Stuart Mill well says, "It is of no use to say that Christ, as exhibited in the Gospels, is not historical, and that we know not how much of what is admirable may have been added by the traditions of his followers. Who among them was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels?" Cf. Bishop Welldon, *Nineteenth Century,* Oct. 1907.

In his relation to God, he alone fully knows God and completely reveals him. "All has been handed over to me by my Father: and no one knows the Son except the Father, nor does anyone know the Father except the Son, and he to whom the Son chooses to reveal him." [1]

In his relation to man, he is the Messiah of the Jews, the hope of Israel, the light of the Gentiles, prophesied through the centuries. John the Baptist, of whom it was said that there was "none greater born of woman," is less than the least in his new Messianic Kingdom. According to the record of his contemporaries, this claim to Messiahship he repeats in the face of death: upon it he staked his life, and for it he died. He is the fulfiller of the law and the prophets, of the Old Covenant which culminates in him, and by his death he inaugurates a New Covenant of grace and truth, which supersedes the law of Moses. He turns a new page of history for all mankind and men date their documents and divide time by his birth.

As Son of Man, he is the representative of a new humanity. As Saviour, he comes to seek and to save the lost among men. He satisfies the human heart. Who is this that is able to say, "Come unto me, all who are laboring and burdened, and I will refresh you. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find your souls refreshed; my yoke is kindly and my burden light." [2]

[1] Matt. 11:27.
[2] Matt. 11:28-30.

Who but the very Master of the heart would dare to say, "Whosoever shall confess me before men, him will I confess before my Father."? "If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, aye and his own life, he cannot be a disciple of mine: whoever does not carry his own cross and come after me, he cannot be a disciple of mine." He is greater than John, "greater than Jonah," or the prophets of the Old Testament, "greater than Solomon" in all his glory, greater than David, Israel's greatest king, who calls him "Lord."

By his standard men will be judged. The destiny of men will be according to what they do to him as he identifies himself with all humanity, the least of these his brethren. His glad tidings of life are to be proclaimed to all the world, and even the loving act of an outcast woman, who breaks an alabaster cruse of ointment and anoints his weary feet, shall be told with the telling of his good news in distant climes to the end of time. Have not the centuries borne out these sweeping and stupendous claims?

As the writer has traveled among the students of more than twenty countries for the last twenty-five years, he has observed one supremely significant movement in the religious realm extending around the world. In the spiritual sphere the world is being very slowly but surely Christianized. The student world is not being converted to Buddha, to Confucius, or to Mohammed. There is a "World's Student *Christian* Federation." There is no

World's Student Buddhist, Confucian, Mohammedan, or Hindu Federation. Christ only is becoming supreme in the spiritual sphere, and there is no other to whom the students of the world are turning in spiritual hunger to find a rational and vital relation to God in personal renewal and social redemption.

Are the statements of the unique relationships of Jesus being fulfilled or disproved by the centuries? Does he seem to speak as a misguided enthusiast? As we test these claims pragmatically, does he or does he not actually in experience bring God to man? Does he or does he not bring man to God, as throughout the centuries he saves the sinful? Who is this who stands in unique relation to God and man, claimed or implied on almost every page of the narrative, varied in a hundred phrases and figures, and interwoven with his acts and teachings?

4. *The Historic Effects of His Life.* Have the centuries since he lived been proving or disproving his claims? What has been done toward the abolition of slavery, the uplift of childhood, womanhood, manhood? What has been done for the sick, the poor, the ignorant and the sinful that is traceable to his influence?

Slavery was first mitigated and finally abolished by the progressive application of the principles of Jesus, in spite of the long defense of the system by some of his misguided followers because of their vested interests. When Jesus entered the world slavery was practically a universal institution. He gave mankind a new conception of God as Father,

of man as brother, and of life conceived under a new principle of liberty. Within a century the condition of slaves had been ameliorated in Rome. Chiefly as the result of the agitation of his followers slaves were finally freed in every Christian country and ultimately even in the dark continent of Africa.

Womanhood has been uplifted through his influence.[1] Among the five hundred million women of over half the human race in the continents of Asia and Africa, under the ethnic religions, not one has to the full her God-given rights, apart from the application of the principles of Jesus. Jesus gave for all time a new status to womanhood. Under the influence of his teaching, monogomy became gradually prevalent, marriage was held sacred, sexual morality was lifted to a higher plane and the home possessed a new sanctity. Woman, who for centuries had been the toy or drudge of man, was increasingly given her rightful place in religion, in education, in art, in law, in all life.

The sick have been cared for and a vast ministry of healing has come down the centuries and extended to the limits of the world under the influence of his teaching and example.

The poor have been uplifted. Even the exalted Plato says that "the poor should be expelled from

[1] Even Plato believed in a community of wives. Aristotle ranked woman between man and the slave. Confucius in his own unhappy home never fully conceived of the worth of womanhood nor saw the high sanctity of marriage. Buddha gave thanks that he had not been born in hell, as vermin, or as woman. In Hinduism, the code of Manu permitted woman no equal place with man. Under Islam, with its polygamy, its slavery, and its sensuous conception even of heaven, a blight has fallen upon womanhood.

the markets and the country cleared of that sort of animal." But Jesus offers comfort to the oppressed, and boldly arraigns the selfish rich. His gospel is a good news for the poor. The record of the ministry of his true followers to them would fill many volumes; from the sharing of their possessions in their early enthusiasm for humanity even to the present day they have continued Christ's compassionate work for the multitudes. He calls not only for the palliatives of charity but for fundamental social justice for all.

The ignorant have been enlightened and uplifted by his teaching and by the application of his principles to life. Jesus sought to make men whole in mind, as well as in body. The introduction of Christianity with the translation of the Bible proved a powerful educational factor in the civilization and progress of the half-barbarous peoples of early Europe. Under the missionary impulse of Christ's teaching, more than two hundred languages have been reduced to writing among savage tribes in Africa and isolated portions of the globe, and Christian schools and colleges have been founded by thousands in scores of lands.

The sinful have been saved, and spiritual regeneration has been experienced by multitudes who have sought to follow Jesus' way of life. His work of moral uplift has steadily gone forward in individuals, in nations, and in human society. Can anyone deny that his influence has been the chief factor in the moral renewal and spiritual transformation of men for the last nineteen hundred years?

After tracing through the centuries the results of his life and teachings upon slavery, upon the uplift of childhood, womanhood, manhood; upon the sick, the poor, the ignorant, the sinful, and upon all classes and conditions of men; then ask if his influence has not done more to regenerate mankind than all other influences combined.[1] If so, do not the cumulative historic effects of his life tend increasingly to show that he was the supreme revelation of God?

5. *He Transcends his Environment and Limitations.* Men are usually made by their environment, limited by the circumstances of their lives. In some strange way Jesus transformed and transcended the limitations of his life. In the factors that contribute to the making of a man, we may study his race and family, his time and place, his education and opportunity. Let us note how Jesus rises above them all.[2]

His *race* was probably the most hated and persecuted, the most bigoted and provincial in the world. Yet, though a Jew, he becomes the one universal man uniting Orient and Occident, appealing equally to East and West. In him there is neither Jew nor Gentile, bond nor free, male nor female. He becomes the symbol of unity and universality.

His *family* was that of a peasant carpenter, yet for all time he gives a new and infinite content to

[1] As Mr. Lecky shows, those "three short years have done more to regenerate and to soften mankind than all the disquisitions of the philosophers and all the exhortations of the moralists."

[2] See "Maker of Men," G. S. Eddy, pp. 12-17. Also "My Lord and Savior Jesus Christ," by J. Frank Manly, to whom we are indebted here.

the words "Father," "Son," and "brother." He widens the thought of the family to a universal Kingdom of Love, a commonwealth of mankind.

Let us note how he transcends his *time and place.* He had less than three years of public life in which to do his work in the world; less than any other great world leader. Socrates taught for some forty years; Plato for fifty; Aristotle had a long life and filled libraries with his learning. Jesus seems to outlive time and founds an eternal Kingdom. His place was a little, conquered, Jewish province in despised Galilee, as small as an American or an English county, yet he embraced the world in his thought and plan.

His *education* at most was only that of the village school. "How knew this man letters having never learned?" And how pathetically limited and straightened was his opportunity. He was a member of a subject race and a crushed people who were bound by oppressive legalism, where every innovation was resented and opposed by reactionary scribes and Pharisees, priests and Levites. He was cut off from the earth by his fellow-men before his life work had fairly begun, leaving no book nor written word, no formal institution nor organization; yet how he transcends his environment.

He was no *moralist,* and yet he stands supreme in the moral sphere. It is he who creates the world's highest moral standard. He, and he alone, is the illustration and embodiment of man's ethical ideal. The supreme revelation of truth is thus realized in a person.

He was no professional *religionist* or priest, yet he stands supreme in the realm of religion. If we turn to the ethnic faiths, or to atheism, agnosticism, pantheism, pessimism, positivism, or materialism do we find anything in these or in any modern system that can at once provide a rational ground for religious belief for the educated and satisfy the deepest needs of the masses of our common humanity? Jesus stands "the highest in the highest realm." In the moral and spiritual sphere he is supreme.

He was no *writer,* yet he is more quoted than any author in history and his words are repeated to the very ends of the world. They are being read today in some seven hundred languages and tongues, and form the one universal book of humanity. No man has ever laid down his life in Africa to translate Aristotle, Kant or Hegel, nor any other great leader of thought, but hundreds have died to carry the words of Jesus to the ends of the world. More than two hundred languages have been reduced to writing in order to embody his life-giving message.

He was no *architect,* yet the carpenter of Nazareth has somehow become the master-builder of time. The great cathedrals of the world were erected for his worship—St. Sophia, St. Peter's, and St. Paul's; Milan, Cologne and Amiens; Canterbury and Westminster, and the masterpieces of architecture were reared in his praise.

He was no *artist,* yet the works of the great masters were dedicated to him. Fra Angelico, Raphael, Leonardo da Vinci, Michael Angelo and the great-

est of the old masters seem to attain their highest under his inspiration.

He was no *poet,* yet he makes poetry the possession of the common people. He lends a new rhythm to life, and teaches the human heart to sing. Dante, Shakespeare, Milton, Browning, Tennyson, Whittier and a host of great writers with a spiritual message are inspired by him.

He was no *musician,* yet Haydn, Handel, Beethoven, Bach, Wagner and Mendelssohn often reach their highest in the hymns, symphonies and oratorios in his praise.

He was no *social dreamer,* yet his life and teaching have created a social conscience and furnished a motive and dynamic for a growing movement in the world today. After sixty generations, it is still gaining momentum and becoming the greatest social force in human life. As Washington Gladden says, he plants a social standard on the further side of twenty centuries and bids kings, lawgivers, prophets, and statesmen march on with all their hosts until they attain it.[1]

He had no *home,* yet he creates the Christian family and secures its sanctity and its safety through a new conception of marriage. Before the degeneracy of Greece and Rome, the bestiality of paganism, the sensuality in some of the ethnic religions,

[1] Jesus is the ideally socialized personality. He completely identifies himself with the welfare of all mankind. He exhibited the complete social attitude in all relationships. His Golden Rule is the perfect expression of socialization, for it sets the standard of one's own sense of personality as that by which one's attitude toward others is to be measured. Jesus is for all generations the *norm.*—Soares, "Social Institutions and Ideals of the Bible," pp. 376-378.

and the growing laxity of modern divorce, he holds up the highest ideal conception of marriage not as legalized licentiousness but as what "God hath joined together." It is an original relationship divinely ordained.

He had no wide human *opportunity* of culture or travel. He was no versatile Greek nor cosmopolitan Roman, no citizen of Athens or Alexandria, but lived his life in the isolation of village farmers and fishermen. Yet no one in all history has such strange power of self-identification with all mankind —with the suffering, the poor, the sinful, with little children, with men in all walks of life, in all times, in all nations. All claim him as theirs and seek to vindicate their position by appeal to his standards.

Who then is this who seems ever to rise above the narrowing, cramping limitations of a peasant carpenter, with a life transcendent, universal and divine?

In spite of all these limitations, how overwhelming was the impression he made upon his contemporaries. Jesus had come to have for them the value of God because he performed the function of God. So overmastering is this impression that Jesus makes, that even where men cannot philosophically or theologically account for the mystery of his person, he yet commands and compels them by his constraining love, as they say,

"If Jesus Christ is a man,—
And only a man,—I say
That of all mankind I cleave to Him
And to Him will I cleave alway.

"If Jesus Christ is a God,—
And the only God,—I swear
I will follow Him through heaven and hell,
The earth, the sea, and the air!"

One test of truth is to assume the opposite and see where such an hypothesis leads us. Let us suppose that Jesus was only a good man, a well meaning carpenter of Nazareth, but not the supreme revelation of the Father and quite mistaken in his conception of a loving, personal God. Whither does such a view lead? It would leave us with a Christless God, unmanifested and unknown. For if God was not as fully revealed in him as is possible within the limits of a human life, then he is nowhere adequately manifested. Like the men of Athens we would be left worshiping at the altars of an "unknown God." If in Jesus we may know what God is like, all life is immovably centered, and in him we have seen the very "portrait of the invisible God." If in his cry on Calvary, "Father, forgive them for they know not what they do," we see not the very love of God, then we are not sure of that love and we are left with an unmanifested God. It is not primarily a question of what honor we would do to Jesus, or to what category we would assign him, but it is our conception of God himself and our relation to him that is at stake.

If the beautiful teaching of Jesus was only the mistaken groping after truth of a pious carpenter, then what probability have any of us of finding ultimate truth? What kind of God does it leave us with if the world's highest spiritual progress for

the last nineteen centuries has been based upon an untruth? Has the consensus of opinion of the Church throughout the centuries been false? If the lower view of Jesus as in no unique sense divine is true, why, when thoroughly tested over and again, has this interpretation so repeatedly failed? From the second century to the present a few have ever held this view. Yet it has never gained ground nor been able to hold the heart of humanity. It has never offered a glowing hope to man nor roused him to a mighty enthusiasm. It has not produced the noble army of martyrs nor the solid phalanx of the missionary host. Who has it sent to die in Africa to uplift savage tribes? It seems to have no message for the Dark Continent. The missionaries of the world today, like the martyrs of the early Church, are motivated by the constraining love of a Divine Son of God, a living Christ, and a Saviour who saves. The Church through nineteen centuries has stood in solidarity and in historic continuity with the record of the Gospels, the unswerving belief of the Epistles, and the witness of his contemporaries in the faith of the Son of God.

6. *Christ the Completion of Human Experience.* He completes the broken arch of *science.* Science is rearing before us a vast temple of human learning. Through centuries of toil, by patient investigation it rises upward. The arch of science ascends toward one central truth that would complete the span of knowledge and make it whole. But, as Harnack shows, "to the questions of why, whence

and whither, science can give no answer." Descriptive science classifies that which is and has been. Jesus unfolds that which is not yet fully realized in the natural order, but is yet to be. The question of final harmony, in an all-embracing principle which shall reconcile all differences, lies beyond science, but must be man's quest.

The writer spent an evening recently, during a student conference at Lake Geneva, Wisconsin, looking through the great Yerkes telescope, the largest of its kind in the world. We turned the superb instrument on the star Vega, from which the light that reached us that night had been on its way, the astronomer told us, for fifty years, though traveling at the rate of seven times around the earth in a second. Next we turned the instrument upon a nebula from which the light now reaching us had started before Washington was born; then upon a neighboring group of four suns, from which their present light had been coming from before the time of Columbus. But in another quarter there was a dim spot of light which contained myriads of stars and a Milky Way of suns as vast in extent as all the stars visible in our sky, from which the light that reached us that night had been on its way for over a million years. Here was vastness of space and power that staggered the imagination. Yet neither telescope nor microscope nor all the investigations of science can of themselves interpret the spiritual meaning of life for us. This is the work of Jesus. If his interpretation of God and man and the purpose of life is true, all is

complete and we see life whole and lit with meaning.

Christ is the keystone of *philosophy,* which has sought in vain throughout the centuries for some final principle to explain and unify its world, to find it indeed a uni-verse and not a multi-verse, a cosmos and not a chaos, with complete and adequate meaning. And yet philosophy itself can only find the crown and completion of life in a loving, intelligent will, in such a revelation of the source and ground of existence as we find in Jesus Christ. Are any of the systems of philosophy, or all combined complete without his interpretation of life, or are they sufficient without a loving God such as Jesus reveals? [1]

He is the keystone of *art.* Art strives to realize and interpret some final ideal, some absolutely satisfying object. It seeks the contemplation of perfect beauty. Its quest is some image adequate to express the world's ruling principle. Where do we find this? Only in Christ do we see the final symbol and image of God, the satisfying object of contemplation and worship which incomplete human art must ever crave.

[1] Cf. William Temple, in "Men's Creatrix," pp. 1-4, 258-259, 351-354. "We see how science and art and ethics and the philosophy of religion present converging lines which though converging can never by the human mind be carried far enough to reach their meeting point, but that that meeting point is offered in the fact of Christ. Here is the pivot of all true human thought; here is the belief that can give unity to all the work of mind. The creative mind in man never attains its goal until the creative mind of God, in whose image it was made, reveals its own nature and completes man's work. Man's search was divinely guided all the time, but its completion is only reached by the act of God himself, meeting and crowning the effort which he has inspired." —Page 354.

He is the keystone of *morality*, which demands a life of love and fellowship. But for the realization of such a life some adequate power is needed to regenerate the individual, to create an ideal society, and to bind it together in love. This we find in Christ alone, the Saviour of the individual and the founder of the Kingdom of God. His Kingdom gives us the ultimate social ideal involving the moral organization of mankind, united by the motive of love.

And lastly, he is the keystone of *religion*. For the last five thousand years of human history, recorded on the monuments of Egypt, written in the sacred books of the East, and witnessed still in the vast multitudes of weary pilgrims in their search for truth throughout Asia and other lands, religion has ever been seeking rest in a God of absolute power and love. Apart from Jesus Christ, man seems to be separated from God and his fellow-men by his own sin and ignorance. Christ alone completely bridges this gulf of separation, calls man back to God, reconciles him with his brother and completes the arch of religion, in a God of power and love equal to the whole world's need. Thus all human experience, in science, philosophy, art, morality, and religion, is like an arch in one grand temple of humanity, as yet broken and incomplete, needing but the single keystone of Christ as the supreme revelation of one infinite, loving, intelligent Will to complete the span, to enable us to see life steadily, and see it whole. As Browning says:

"I say the acknowledgement of God in Christ
Accepted by thy reason, solves for thee
All questions in this world and out of it,
And has, so far, advanced thee to be wise."

7. *He Meets the Test of Personal Experience.* Jesus' teachings and claims may be submitted not only to objective historical examination, but to subjective verification. By their fruits we may know them. We may put to the test the question whether Jesus was the supreme revelation of God or not, by asking whether he alone fully meets the three spiritual needs of life—for the past, the present, and the future. The writer desires to speak here personally and with perfect frankness. For the past I need forgiveness and the sense of reconciliation; for the present I need deliverance in the midst of an overwhelming moral conflict; for the future I crave a sure and certain hope that life has adequate meaning and a moral purpose here and hereafter.

I look back on a *past* of failure and of guilt that entails suffering to myself and to others. And that inexorable past I cannot relive or undo. Yet in some strange way Jesus breaks the entail. He sets me free from my feeling of guilt for the harm I have done to my own and other lives in the irretrievable past, he gives me a sense of utter forgiveness, with a clear conscience and a new moral attitude of inward freedom. Somehow, whether I can explain it or not, I have found a new beginning of life through him who claimed authority to say, "Thy sins are forgiven thee."

He meets my spiritual need in the *present.* I find

myself in a death-grapple with moral evil which is reinforced by sinful habit and heredity. The temptations of sense, the allurements of the flesh, the gravitation of the lower nature within are too strong for me. But here is one who in some strange way has actually set men free from the bondage of passion and made them victors in the moral struggle. Saul of Tarsus, speaking from the bitterness of long years of bondage, is but voicing the sense of defeat of the rest of us, and even of the great moral leaders of the race when he says, "The good that I would, I do not. O, wretched man that I am, who shall deliver me?" Yet he becomes the glad follower of Jesus, and is able to say, "The law of the spirit of life in Christ has set me free from the law of sin and of death." Out of this experience he is able to carry the dynamic of personal spiritual life to the continent of our savage ancestors in Europe.

Jesus alone has had such an assurance of the *future* that he could share it with the human race. The bulk of mankind has been held under religions of fear, where dread or superstition dominate life. The contagious certainty of Jesus in the absolute goodness of God substitutes faith for fear. He introduces men to God so that they become at home with him. (His introduction leads to life-long friendship.) His message is a good news and a great hope. Fear is expectation of coming evil. But all contingencies are covered, and all possibilities of evil can be worked together for good to those who follow his way of life. He promises not only per-

sonal immortality, but the final consummation and triumph of good over evil, of right over wrong, in an eternal Kingdom of Good Will. The spiritual hopes of an enlightened humanity today are centered in him and derived from him.

For myself I try to think of what life would be to me without Jesus Christ, but I find it impossible to extricate myself or my conception of life from him. From its tap root to its tiniest tendrils life has become so interwoven and bound up with him that it is inconceivable without him. I find it difficult to imagine the sun blotted out of the heavens, or the landscape of life with the light of eternal faith, hope and love faded from its sky. I find it intellectually almost impossible to conceive of life as godless, for he is to me a presence that is not to be put by, and in him I live and move and have my being. But if I were to force myself to conceive of Jesus and his faith in the loving Father as torn from me, what then? Even then I could not turn to materialistic atheism because I could not summon enough credulity to embrace its irrational conceptions, but I would be left with a soulless and impersonal pantheism, with a God who did not and could not care. Upon such a God I would turn my back, and even if Jesus were deluded and mistaken, I would render my last homage to this Galilean carpenter dying amid the wreck of his dreams and ideals with the prayer upon his lips, "Father forgive them, for they know not what they do." I would worship this defeated man as higher far, and holier, than a loveless God. But Jesus, and faith

and love in human life, are evidence of the love of God, and the faith we have received from him is daily validated in an experience that is slowly making and remaking us, as it made him.

Oh for words, for thought, for life fine enough to tell what Jesus is! For twenty-six years I have worked among the students of Asia, and in the later years among those of America and Europe. I was with the men at the front in the British and later in the American army. I saw much of human life in that "hell" called war. In evangelistic meetings and in personal interviews I have worked among men of the ten great religions of the world. It has been a work so shallow and superficial with such measure of failure that I have often been ashamed to continue in a service that so failed to rise to such an opportunity. But East and West, among rich and poor, students and the depressed classes, I have seen something of life. I have known something of doubt and disappointment and the loss of earthly loved ones. But in all life I have found one central reality, one foundation for faith, one experience that interprets life and makes it whole. I have found one Person who brings me into right adjustment in the three ultimate relationships of life, with God, with myself and with my fellow men; one who is my very life. It is Jesus.

Others may speculate and better define, but I have known him in my own soul since first I knew what life was. And I have seen him saving wrecked humanity in a score of nations, in many religions among all classes and conditions of men. I have

little interest in metaphysical speculation and no craving for orthodox propriety, but for myself as I face this man I say with all the allegiance of my soul, My Lord! And my God manifest in human life!

Let us now sum up the evidence and ask what is the significance of Jesus in facing the crisis in the world today. Think of the *character* of Jesus, strong, pure and loving. Recall the moral discovery of his *teaching* of God as Father, of man as brother, of duty as the revealed will of God, of destiny realized in his Kingdom. Think next of his *unique relation* both to God and to man. Here is one who is able to bring God to man and man to God, who is both Son of God and Son of Man, supreme revelation of God and Saviour of humanity, the touchstone of destiny, the standard of judgment, and the hope of eternal life. Think then of the *historic effects* of his life, whether or not he has fulfilled his claims and has made God real to multitudes of men. Think of the effects of his life on society, the influence of his teaching on the abolition of slavery, on the uplift of childhood, womanhood, manhood; the healing of the sick, the relief of the poor, the realization of social justice, the enlightenment of the ignorant, the saving of the sinful. Recall the strong contrasts and paradoxes of his life in which he transcends his limitations and his environment and stands unique and alone in human history. Contemplate the vast temple of human knowledge, and ask if he is not indeed the *keystone* of the otherwise broken and incomplete arch of

science, philosophy, art, morality, religion, and of all human experience. Put his claims to the proof and see if he meets the test of *personal experience* for the past, the present and the future.

Who then is this? Can we deny that God was in him in some unique way? Was he a mere village carpenter, or in truth the Christ of humanity? As we ask him, with his judges and persecutors of old, "Art thou the Christ, the anointed of God?" He answers clearly and simply, from the depth of his consciousness, "I am." And as he questions us like Simon Peter, "Who do you say that I am?" are we not constrained to reply with Simon, "Thou art the Christ, the Son of the Living God"? As we feel the influence of his life upon us, shall we not rise up at his call, "Come and follow me"? Not in abstract reasoning or empty theory but in actual experience, as we seek to follow Jesus' way of life, we shall find him indeed the *supreme manifestation of God.*

II

GOD

Is there a God? Can his existence be proved, or is there adequate rational ground for belief in a Divine Being? If so what is his nature?

If we were asked to prove the existence of God, we would have to admit that philosophy alone cannot absolutely prove anything. As Tennyson says,

> "For nothing worthy proving can be proven,
> Nor yet disproven." [1]

In the realm of mathematics, we can see that two and two make four; practically or mathematically we can demonstrate it, but philosophy cannot prove the necessary validity of our perception or of our reasoning process. Philosophy alone cannot prove or disprove the existence of matter or of the soul. I know that I am, but cannot prove what I am.

[1] "Thou canst not prove the Nameless, O my son,
Thou canst not prove the world thou movest in,
Thou canst not prove that thou art body alone,
Nor canst thou prove that thou art spirit alone,
Nor canst thou prove that thou art both in one:
Thou canst not prove that thou art immortal, no,
Nor yet that thou art mortal—nay, my son,
Thou canst not prove that I, who speak with thee,
Am not thyself in converse with thyself,
For nothing worthy proving can be proven
Nor yet disproven: wherefore then be wise,
Cleave ever to the sunnier side of doubt,
And cling to faith beyond the forms of faith."

Philosophy cannot prove or disprove either the existence or the character of your own mother. But you need no philosophical proof in the realm of personal experience. Philosophy did not give you your mother nor can it take her away. Philosophy does not give us God nor can it take him away. Just as you came to know your mother you may come to know God in a vital experience and in a personal relation answering to your own need.

We shall find that God is not so much the conclusion of one argument as the necessary ground of every argument and of all experience. As Chesterton says: "God is like the sun. He is the one object in the world at which we cannot steadfastly gaze, yet in the light of which we see everything else." We cannot find God by the reason alone as Martineau shows, any more than we can find the scent of a rose with our fingers. But we can find God in experience and then justify that experience upon rational grounds. As Tolstoi says, "It is not the mind by which we know God; it is life through which we come to know him." Like Donald Hankey, wounded and dying alone upon the battlefield, we may find "God! God everywhere—and underneath, the everlasting arms."

Perhaps we shall get light upon our problem if we assume the opposite of belief in God and see where the materialistic view of life leads us. If we can find no ultimate resting place in dualism, in agnosticism or in pantheism, of which lack of space forbids discussion here, we shall have to choose between

a theistic or a material interpretation of the universe.

Let us consider for a moment the materialistic view of life.[1] Let us suppose that matter and force make up the sum of existence, that mind is but a function of matter, that there is no soul to survive the body and no God who creates or guides the universe.

Does this materialistic view satisfy the mind or does it correspond with the facts of man's higher life? Can it account for the origin of matter, of life, of mind, in the light of their full development, or give an adequate cause of the marvelous universe about us? Does it satisfy the heart, to tell man that he must die as an animal, with no hope of meeting his loved ones again? Does it satisfy the will, if, as Spinoza shows, man's power is infinitely surpassed by the vast universe about him, and the individual is left with no possibility of realizing all the capacities and desires of his nature which crave life abundant and eternal? Does it satisfy the conscience, if, as

[1] Is there any criterion by which we may judge the various philosophies or solutions proposed? To the realist, ideas that correspond with facts are true; to the pragmatist ideas that work are valid. The writer himself can only accept a philosophy of life as true which will interpret its full meaning and which will fully develop and satisfy the whole nature of man. It must meet the test of self-realization. It must satisfy the mind and be rational. It must satisfy the heart in its loneliness and longing. It must satisfy the will, as pragmatic and practical, and reënforce its feeble and failing endeavor. It must satisfy the conscience, as truly ethical. Finally, it must satisfy the religious nature in its longing for adjustment to life. Further we must recognize that in a growing world our philosophy of life must grow with our world. Truth is not final and fixed. It is growing, dynamic. While I seek the truth which will meet the tests for life as I am facing it now, I must look forward to growing in truth as I grow in life.

Professor James shows, it ends in a wreck and denies that the moral order is supreme? Does it meet the demand of the religious nature, if it denies any ultimate object of worship, fails to disclose the source and ground of life, and leaves the deepest longings of man's nature unsatisfied?

The materialistic view not only fails to satisfy and develop man's whole nature, but it also completely fails to bring him into right adjustment in the three ultimate relationships of life. By its denial of God it admits of no adequate source and ground of life; it does not raise personality to the full height of its possibilites, and it has always lacked social value; for it has not produced the great prophets, martyrs and reformers as the supreme servants of the race. It does not give us any basis for solving our problems in facing the crisis in the world today. It can offer only a stone in place of bread to hungry Russia, famished in body and soul.

Professor Clarke in his book "Can We Believe in God the Father" has shown that if there is no God then there is no supreme mind: the world as a whole has never been thought or loved or willed. If there were no mind apart from the brain of the individual then there could be no science, for science depends on an ordered, rational world, and it implies two minds, the one producing and the other understanding. If there is no God and no supreme mind, then nothing ever has been or ever will be fully known; for each individual knows but an infinitesimal fraction of reality. If there is no God then there is no universal heart in the universe. There could then

be no true religion, no answered prayer, no logical place for worship, no adequate ground of absolute moral obligation. As Professor Tyndall says: "I have noticed during years of self observation that it is not in hours of clearness and of vigor that this doctrine (of materialism) commends itself to my mind." It is impossible for the materialist to prove his point without violating the law of the "pragmatic imperative." He makes use of mind to disprove itself.

Materialism has failed as a philosophy of life. It has failed yet more miserably as a practical way of living. It disproved itself pragmatically in the applied doctrine of Prussian militarism in the recent war.

Since we cannot attain to absolute proof in any sphere of life, let us ask if it is reasonable to believe in God. We may start with probability as the guide of life and seek to verify by progressive experience, holding that to be true which is capable of repeated verification. Practically all the greatest thinkers have admitted the existence of God in some sense. The real question is, What is his character? Even Herbert Spencer admits that we are everywhere "in the presence of an infinite and eternal energy," and that, "the power manifested throughout the universe distinguished as material is the same power which in ourselves wells up in the form of consciousness." At first we may take the word "God" to denote the cause, the ground, the principles and laws underlying the world. Later we may proceed to seek evidence of the Christian

conception of God as a cosmic Spirit of creative and redemptive love who is working to achieve a spiritual universe.

As a basis of all thought and of practical living we are compelled to postulate that the universe, so orderly and intelligible, which everywhere conforms to law, is in its implications rational and trustworthy. All science, all philosophy, all thought compel us to view the world as reasonable. We look out upon a universe that has something in common with our own mind. If then the world is intelligible it is not merely dead matter. There is a correspondence between a rational mind and a rational universe. All our education implies this, for reason can only exist in a reasonable world. In actual experience, apart from the problem of evil which we shall consider later, we find nature rational through and through, from the microcosm of the atom to the unity of the universe as a whole.

As Eucken shows, "To every thinking man there comes the great alternative—either, or—either there is something higher than this humanistic culture, or life ceases to have any meaning or value." Darwin also adds his testimony, "If we consider the whole universe the mind refuses to look upon it as the outcome of chance." If, therefore, we are forced to postulate the universe as reasonable and trustworthy it is because it has some rational and reliable ground.

All students of philosophy are acquainted with the three ancient arguments for the existence of God—the Ontological, the Cosmological, and the

Teleological. The Ontological maintains that the reality of God is involved in the idea of God. The Cosmological argues from the character of the world of cause and effect, to a first cause, God. The Teleological argument discerning the presence of order as an evidence of design, and observing that things conform to ends, argues the reality of a designer as its source, that God must be the single reason on which the ordered universe depends. If we add to the above three the moral and religious arguments, we may agree with Professor Flint, that "the universe owes its existence and its continuance in existence to the reason and will of a self-existent Being who is infinitely powerful, wise and good."

No single argument seems convincingly to prove the existence of God. Yet if I may speak personally, God is as real to me as my own existence, "a presence that is not to be put by," the One in whom I live and move and have my being, the one central certainty of my life. If I were pressed for evidence I would state that for myself I believe in God for three reasons. Taken together I find them a threefold cord not easily broken.

First, I believe in God because of the demand of my entire nature and the evidence of the entire universe that cannot be explained without God.

Second. The God that my nature demands and of whom the universe gives evidence, I find increasingly revealed in human life and history through the great prophets of the race, culminating in the revelation of Jesus Christ.

Third. The God that my nature demands and

that human life reveals in the Jesus of history, I have come to know in joyous personal experience. And my own experience is confirmed and validated by that of thousands in every land and through succeeding centuries.[3]

Let me endeavor to state these as clearly and as simply as I can, avoiding the use of technical terms.

1. My mind demands an adequate cause for the solid fact of the universe as it is. I look out upon the world and everywhere see evidence of mind both in man and in nature. Thus, adequate to the whole rational universe, there must be a Mind as the cause of it, and that Mind I shall call God.

Supposing I pick up a daily newspaper. Can I believe that the paper made itself or that the type set itself, or that it is a fortuitous work of chance? No, if it brings a message to my mind, that can only be because there is a mind behind it, a mind that thought and made it. If the newspaper could not make itself, how then could the vast and ordered universe make itself or be the work of chance? I pluck a "little flower from the crannied wall" and with every thinking mind before me my thought is driven back to the great Mind which must be the cause of it, that has expressed itself in the thought

[3] Thus Tolstoi in his "Confession" says, "I only lived at those times when I believed in God. I need only be aware of God to live; I need only to forget him or to disbelieve in him, to die. . . . To know God and to live is one and the same thing. . . . And the light did not again abandon one. . . . I returned to the belief that the chief and only aim of my life is to be better, i.e., to live in accord with that Will. . . . I returned to a belief in God, in moral perfecting, and in a tradition transmitting the meaning of life."—Aylmer Maude, "Life of Tolstoi," I, pp. 417-18.

and beauty of the flower and of the entire universe.

2. My heart cries out for comfort and companionship in its loneliness and longing. As life stretches on through suffering, sorrow, sickness, separation and the death of earthly loved ones, ultimately I crave a "Great Companion." I look out upon a world of human love, the love of the mother for her child, the love of the patriot, the hero, the martyr, the saint. I see the love of Christ upon the cross, as he cried, "Father, forgive them for they know not what they do." What is the source of this love? Is it from mud, from matter, from star dust, from "cosmic ether"? As Pascal says, "The heart has its reasons of which the reason knows nothing." It rises "like a man in wrath against the freezing reason's colder part." If there is such love in the universe it must be in the cause and heart of it. If love has been evolved in the effect, it must have been involved in the cause, and we are driven back with the men of twenty centuries of repeated Christian experience to a God of love, as we cry with Augustine of old, "Thou hast made us for Thyself and the heart is restless till it rests in Thee."

3. My will needs help. I look out on a wide world of power, power immanent in every electron and atom and in the incalculable force of the entire universe. I see not only evidence of power, but apparently also of purpose and of plan, for it is a cosmos not a chaos, a universe, not a multiverse. But purpose and plan as we know them in experience are found only in connection with a personal

will. Back in the heart of the universe there must be power, purpose and plan.

4. My conscience rises with the categorical imperative "I ought" or in old English "I owe." To what or to whom do I owe it? I look within at conscience and see a purpose that is apparently not my own, for I resist it and strive against it. It dominates and finally overcomes me. Whence this purpose if not from a mighty Purposer that speaks in the universal and evolving conscience of the race? What is the meaning of this whisper of conscience, and why is the world in harmony with right?[1]

From conscience within I look out upon a world of men and upon a universe that seems to give evidence of a moral order. Whence this demand of conscience and of a moral order save in the moral goodness of God?

5. My religious nature most of all demands God. If religion is conceived subjectively as spiritual self realization, experience shows that no man can fully develop his personality without it. No tribe or na-

[1] Erskine of Linlathen says: "When I attentively consider what is going on in my conscience, the chief thing forced on my notice is, that I find myself face to face with a purpose—not my own, for I am often conscious of resisting it, but which dominates me, and makes itself felt as ever present, as the very root and reason of my being. . . . This consciousness of a purpose concerning me that I should be a good man—right, true, and unselfish—is the first firm footing I have in the region of religious thought; for I cannot dissociate the idea of a purpose from that of a Purposer; and I cannot but identify this Purposer with the Author of my being and the being of all beings, and further, I cannot but regard his purpose toward me as the unmistakable indication of his own character. A righteous Being is at the helm if there is a moral purpose underlying the course of things." So Kant testifies: "Two things fill my soul with awe: the starry firmament above me and the moral law within me."

tion has yet been found without the beginnings of this universal, normal human capacity and experience. Such a book as Professor James' "Varieties of Religious Experience," drawn from a wide range of human life, leads us to the conclusion that religion is an objective reality and a valid experience. We may add to the history of nineteen Christian centuries the longer record of Judaism. We may support this by the experience of India which for some three thousand years has held the unbroken conviction of God as the great reality of life, so sure of him that it has never needed an argument to prove his existence. We may add the testimony of five thousand years of the religions of Egypt and of the ancient world, only to find that man always and everywhere is "incurably religious," that he prays "because he cannot help praying," because it is as natural and as inevitable as breathing. Has man's universal experience of religion and his main motive of progress been based upon an untruth?[1]

[1] In the realization of God's presence in human life there is profound significance in the verse: "Where two or three are met together in my name there I am in the midst." Social Psychology is throwing light on the process in such a fellowship. The "group mind" and the "social will" do not mean a mysterious, mystical something which hovers over the group. On the other hand, they represent something different from the "mob mind," the unthinking will of a crowd. These terms simply recognize the fact that in free and open-minded discussion thoughts are stimulated, solutions to problems are arrived at, bigger and better than any one of the group could have suggested or than the unrelated totality of the group working separately. The process, in turn, fuses the group into a unity of purpose and will which stimulates individual and united action.

Now if the immanence of God in human life is recognized, this "group mind," this "social will" forged out of such a fellowship

Let us take now this five-fold demand of my mind for an adequate Cause, of my heart for a Great Companion, of my will for a mighty Power, of my conscience for one who is morally Good, and of my religious nature for a God answering to my need. My whole nature and the whole universe demands God.

If personality in man is found to consist of a loving, intelligent will, unified in self-consciousness; and if I see truth, beauty and goodness unified in an ordered universe, then I must conceive of God as an infinite thinker, lover, and willer, the all loving intelligent Will, a personal God, in whom the universe is unified and grounded.[1]

Secondly, the God that my whole nature and the universe demands and requires I find growingly revealed in human life, especially in the life and

of earnest Christians in thought and prayer may well represent more of the will of God for that group than the thought of anyone of the group.

[1] Bishop Gore in his "Belief in God" writes, "I cannot hold the conception of mind or of truth or of purpose or of righteousness except on the background of personality. . . . If personality is the highest known thing, must not God be at least that highest thing?"

Marcus Aurelius could write: "The world is either a welter . . . or a unity of order and providence. If the former, why do I care about anything else than how shall I at last become earth. But on the other alternative I feel reverence. I stand steadfast . . . I find heart in the power that disposes all." Men have felt a contradiction between the natural and the moral order, between the realm of nature and the realm of things, between what is and what ought to be, between the actual and the ideal. This contradiction can only be reconciled in a free will choosing the good, and the two worlds at present apparently contradictory can only be explained by a God working out a moral purpose in a developing world. Conscience is subordinate to an eternal goodness. "A power not ourselves that makes for righteousness." See Sorely —"Moral Values and the Idea of God."

teaching of the prophets, finally culminating in the revelation of Jesus. In his simple life, in his teachings, in his unique consciousness, he seems ever to dwell immediately in the very presence of God, and this faith of his was contagious. He never argues about God, never labors to prove him. Rather, he teaches men how to find him for themselves. Actually as an historic fact, in his presence men found God. Yet this experience was not dependent upon his physical presence and throughout the nineteen centuries it has been capable of repeated verification.

To the mind, Jesus reveals God as all wise—"Your Father knoweth"; to the heart he reveals him as all loving—"the Father himself loveth you," "Love your enemies that you may be sons of your Father who sendeth his rain upon the just and the unjust and maketh his sun to shine upon the evil and the good." To our weak will Jesus reveals God as all powerful—"All things are possible with God." To our conscience he is all holy—"Holy Father," "Hallowed be Thy name." To our religious nature he is "Our Father who art in heaven." He is thus "the God and Father of our Lord Jesus Christ." Somehow through Jesus, historically and experimentally, we have been introduced into an utterly new conception and experience of God. We have passed into a realm of the certainty of experience that no labored argument, no cold syllogism of logic could give us. To philosophy God may be an hypothesis, a postulate, a cause, a first principle, an ab-

solute, but sharing the experience of Jesus he becomes our Father.[1]

Finally, the God that my nature demands and of whom the whole universe gives evidence, the God that is revealed in human history, in the prophets and in Jesus, I have found in personal, vital experience, for God has become to me the one central certainty of life. To my mind I have found him a God of wisdom—"How unsearchable are his judgments and his wisdom past finding out." In my heart I have found that "God is love," and love, creation's final law. For my weak will I have found that he is able to do exceeding abundantly above all I can ask or think. My conscience joins the everlasting chorus of human experience in the church militant and triumphant throughout the ages saying, "Holy, Holy, Holy, Lord God Almighty." And to my religious nature he has indeed become the God and Father of Jesus.

If the reader will pardon a very personal testimony, I desire to say a word as to the reality of

[1] Thus with Plato we pass from a bridge of philosophic argument, or from a perilous "raft" on the seas of fortune, to a more sure "divine word,"—"It seems to me, Socrates, as to you also, I fancy, that it is very difficult, if not impossible, in this present life to have clear knowledge concerning such subjects; but that, on the other hand, it is the mark of a faint-hearted spirit to desist from examining all that is said about them in every way, or to abandon the search so long as there is any chance of light anywhere. For on such subjects one ought to secure one of two things, either to learn or discover the truth, or, if this is impossible, at least to get the best of human argument and the hardest to refute, and relying on this as on a raft, to sail the perilous sea of life, unless one were able, more securely and less perilously, to make one's journey upon a safer vessel—upon some divine word."—Plato, *Phaedo,* 85 C. D. Quoted from "Belief in God," by Bishop Gore, p. 68.

God in my own experience. In 1897 I came to the darkest day in my life. I had miserably failed in my own character and in my service. I was discouraged, bitter, rebellious. Somehow I had missed the mark and lost the way in life. After a sleepless night, I cried to God as my Father to show me the way out. Then in a moment, without any special emotion or excitement, one simple word received in faith changed life forever. I did not then know that it was "forever" but for twenty-five years since that day God has been the abiding reality of my life and I have no fears for the future. And this was the word—"Anyone who drinks this water will be thirsty again but anyone who drinks the water I shall give him *will never thirst any more;* the water I shall give him will turn into a spring of water welling up to eternal life."[1] The waters of this earth, wealth, pleasure, power, ambition, "the lust of the flesh, the lust of the eyes and the pride of life" do not satisfy, for the reason that man was made for higher things. But God does satisfy, for happiness is found in the harmonious exercise of function, in full correspondence with the ultimate environment of the soul, which is God.

I thought how glorious that would be to "never thirst any more," but I could never hold out, I would forget and lose my grip as I had in the past. But then the thought came, could I trust, could I drink, could I live this way for one day, for I will never have to live but one day at a time. Yes, I said, I

[1] John 4:14. Moffatt's translation which is prevailingly followed throughout this book.

will try it. I will test the promise and begin to drink, living one day at a time by faith. I will endeavor to live upon God, to draw my life from him as the spiritual environment of the soul, as simply as I would drink, or eat, or breathe, in correspondence with the physical environment.

That day I began. Twenty-five years have passed but the thirst of the former years has never come back—no, not for an hour! There has not been an hour of darkness or despair, and, I mean it literally, not an hour of discouragement. I have often failed him. I have never been satisfied with myself, or my service, I have often sinned. It would be sheer dishonesty to imply anything else. But he has never failed me. And he has kept his promise. He is my portion, my satisfaction, my life; for it is not what I am to him, but what he is to me that determines life.

And experimentally it is in the continuous present. We drink the well once for all, as it were (the Greek tense is in the aorist), but thenceforth we drink continuously of the inward spring. It does not say "Whosoever drank in the past," but "anyone who drinks" and keeps drinking, for just so long he "will *never* thirst *any more*." This experience, or rather God himself, as revealed in Jesus, has become to me the perennial inward moral miracle, the central certainty, the daily joyous discovery of the great adventure of life. I have made an almost unbelievably poor response to this experience, but I can no more deny it or doubt God than I can doubt my own existence. Twenty-five years

have passed and that joy is undimmed. And before God, I lie not. One thing I know, *he satisfies*. And such an experience is possible for all, only varying in expression according to temperament and training. "If *any* man thirst let him come and drink."

The sum total of it all comes to this; that God is always and everywhere like Jesus. Were it otherwise

> "The loving worm within its clod
> Were diviner than a loveless God."

Were it otherwise, Jesus with his sublime love upon the cross, praying, "Father forgive them," would be higher and more divine than God himself. But Jesus is a fact that must be accounted for. Our definition of "God" as the adequate cause underlying the world, must be interpreted by the highest not by the lowest.[1] Are we to place Jesus above God in love, or must we enlarge our definition of God to take in the love of Jesus and all the good, the true and the beautiful in life?

We must account for the good in Jesus and the best in ourselves. In the end we must "accept as real that to which the best in us irresistibly points." There is that within us which we cannot deny without surrendering our moral integrity and ceasing to be ourselves. "We needs must love the highest when we see it," and we needs must believe the best within our own souls and in all life. We must live

[1] "The relations between man and God have, in the course of religious history, become more deeply personal and passionate, with the deepening sense of evil and spiritual distress. The soul finds at length its divine Companion."—Hocking, "The Meaning of God in Human Experience," p. 336.

as though God were what our faith claims and let faith vindicate itself in experience.

Here is a three-fold evidence that cannot easily be broken. It is interwoven in reason, in history, in human experience. This is why I believe in God; as the demand of my entire nature and of the universe; who is revealed in the prophets and in Jesus; and found in a personal experience capable of repeated verification. This God is *our* God. This God may be *your* God.

III

THE PROBLEM OF EVIL

How can we believe in a good God in facing the crisis of the world today when we see about us pain and misery, injustice and inhumanity, poverty, privation, famine and war with their waste of human life?

Is there any solution to the perennial problem of evil? Why should there be evil or sin in a good world? Can we find any meaning in a life thus conditioned by disease and death, any philosophy of pain, any solvent for suffering?

Like the poor, the problem of evil is always with us. It touches every life. Every man who thinks at all must face it. Down the centuries it has been the hardest question man has had to meet, the heaviest burden he has had to bear, the most difficult problem of his existence. In a good world, why should there be any evil? Epicurus writing some twenty-two centuries ago well states the dilemma for all time: if God wishes to prevent evil but cannot, then he is impotent; if he could but will not, he is malevolent; if he has both the power and the will, whence then is evil?

If we were to state the answer in a sentence we should say, a good world must be a moral world; a moral world must be free; a free moral world must be one of gradual development under the discipline of suffering.

President King, summing up the conviction of many writers, states what he believes to be the six prerequisites of moral character: some genuine freedom of volition on man's part; some power of accomplishment in the direction of his volition; an imperfect developing environment; a sphere of laws; that men should be members one of another; and that there should be struggle against resistance.[1]

If you should say, with Omar Khayyam, that you would shatter to bits this sorry scheme of things entire, and then remold it nearer to the hearts' desire, what manner of world would you make? Take the six alternatives presented by the above prerequisites of moral character. If you had your own way, would you make the world free or fated? If you made man free to do right or wrong, and make mistakes, if he is to learn by his own failure, how could you eliminate suffering? Or again, without some power of accomplishment, how could you have any real world at all, unless there were actual results of your acts both good and bad to test and to reveal character?

Or, take the third alternative. Would you make the environment of nature rough or smooth, painful or painless? If you chose the easier path and made life a garden of delights, fitted for lotus eaters and dreamers, how would you develop man apart from the suffering and tragedy of life to stab him wide awake and arouse him from his selfishness?

[1] Cf. H. C. King, "Fundamental Questions," p. 13, and "Theology and the Social Consciousness," pp. 30-32.

"An imperfect, developing world is fitted to an imperfect, developing man." All life above the vegetable involves sensation; and sensation necessitates both pleasure and pain. Sensitiveness and the capacity for pain rank the creature in the scale of being. The higher the life the larger the capacity for suffering, and the greater the possibility of progress.

Again, would you make a reliable world of law and order, or one of endless interference and special miracles for each individual to prevent suffering? Such a world would be a chaos and not a cosmos, a madhouse rather than a place for the development of character. The very idea of law excludes partiality and favoritism. It implies reliability and seeming impersonality. We criticize the present world. But imagine a condition where all goodness was instantly rewarded and all evil instantly punished! Imagine the charge of favoritism by those who suffered! And what test of faith or development would be possible for the good, what choice of virtue as its own reward? Wisely God makes his sun to shine upon the evil and the good, and sends his rain upon the just and the unjust.

Again, would you make men interdependent, members one of another, bound together in close human relations, or individually separate and isolated, unable to influence one another either for good or evil? Would you not choose the responsibility and disciplinary development of real human relationships just as they are, with the joyous love of friendship and family life, entailing suffering by virtue of the very intimacy of these relationships,

rather than the selfish isolation of an unrelated world?

And lastly, would you omit the struggle and heroism of life through which, as Carlyle shows "the dullest day-drudge kindles into a hero"? If the moral life is a struggle between good and evil, right and wrong, darkness and light, then the physical environment, if made by the fore-knowledge of a wise and loving omnipotent Will should contain this same contrast for the discipline of an evolving moral humanity. It must be not a soft world of ease to lull us to sleep, but an ever changing environment of cold and heat, summer and winter, sunshine and shadow, light and darkness, pleasure and pain, prosperity and adversity.

Is not life with all its ills better than a Sahara of dead monotony, or a garden of delights? Is it not better than a perfect mechanism, or mechanical toy with no possibility of moral good or evil? Is it not better than a world of chance and chaos? As a temporary discipline for the development of permanent character, could it be better? When we dream our dreams or write our novels or dramas, do we make them smooth and soft as an untroubled Eden, or do we create difficulties to be overcome, battles to be fought and won, a villain in the plot and a hero who wins against heavy odds? Our very games are but inventions of obstacles to be overcome in the competition of struggle, and therein is their fascination.

If we try to understand the possible purpose of suffering, in facing the crisis in the world today, we

can clear much of the ground by recognizing at the outset that, granted a loving God, personal immortality, and a moral meaning in life, all suffering is temporary and much of it is man-made, unnecessary and removable. God made man free, but men enslave one another. It is not God but man who makes slavery, the city slum, war, and human injustice. Man's greatest woes are made by himself, and they are removable by him. Much of the evil in the world cannot be explained away, but it can be fought away. It cannot be removed by philosophy but only by loving labor and sacrifice. The contradiction between the actual and the ideal, between the natural and the moral world can be overcome only by the free will of man choosing the path of duty. Our great need is not the explanation of evil but the secret of moral mastery over it.

So far as it is God's world we may find that it is good, or the means for the making of good; and so far as it is morally bad we shall find later that man has made it so. We can ask no quick and cheap solution. If life has infinite meaning, it may require eternity for its full realization. A fact so vast as suffering may demand vast time fully to solve the problem or even see it in perspective. As Sienkiewicz says, we are willing to suffer if only we are sure there is something worth suffering for that lies beyond.[1]

[1] John Fiske, speaking of the omnipresent ethical trend of the universe, says, "Below the surface din and clashing of the struggle for life we hear the undertone of the deep ethical purpose, as it rolls in solemn music through the ages, its volume swelled by every victory, great or small, of right over wrong, till in the fulness of

The suffering that cannot be removed as man-made and unnecessary, can be resolved into three chief forms: disciplinary, remedial or redemptive. Some suffering is disciplinary, as a stimulus to man's development; some is remedial as a result of man's own sin; while some is redemptive, and when so recognized it may become voluntary and vicarious, borne for the reclaiming of men and the making of a better world.

Some suffering is *disciplinary.* Man has two great teachers in every realm of life, prosperity and adversity, pleasure and pain, success and failure, encouragement and discipline, reward and punishment, happiness and suffering. Of the two, which has been the better teacher? Pain has developed man's body and its faculties. Out of conflict, as science has shown, almost every attribute of form and function, of strength and courage, of beauty and nobility has been evolved. The five senses have all been thus developed. Pain has also developed man's mind. It has driven him to fresh discovery and invention. Suffering is educative. We say, "A burnt child dreads the fire." Suffering is a teacher for which there can be no substitute. It is not optional or elective but required in the universal curriculum of life. None can omit it and take life's higher degrees in character.

Most of all, suffering has developed man's moral and spiritual nature, for it has taught him sympathy

time, in God's own time, it shall burst forth in the triumphant chorus of Humanity purified and redeemed." "Through Nature to God," p. 129.

and tenderness. It is only the corals broken by the sea that form the living rock. The bird rises against a strong head-wind, as the opposing force becomes a lifting force. The stars shine out by night which are unseen by day, and the shining hopes of humanity break forth in the darkness of despair. As Shakespeare says, out of his matchless knowledge of life, "Sweet are the uses of adversity." We must admit that some suffering is disciplinary.

Again, some suffering has been *remedial.* Love's purpose in discipline is not vindictive but educative. The sufferings of an Augustine, of a Francis of Assisi, of an Ignatius Loyola were the means of reclaiming them from sensuous lives to saintliness. History and our own experience affirm that some suffering is remedial.

Highest of all, suffering may become *redemptive,* when vicariously borne for others. Socrates calmly drinks the hemlock that Greece may be free. Telemachus springs into the arena in protest against the gladiatorial games and gladly yields his life that this evil may be ended. The mother nurses her sick child, takes the disease and loses her life for her offspring. The hero dies for his country, the martyr for his cause. But each such sacrifice marks a milestone of advance.

Finally Jesus appears as the one hope of mankind. His short life failed to win an adequate following, and his teaching, sublime as it was, was often uncomprehended, unappreciated or misunderstood, for the world was far below his standard. But what his life failed to win, the seeming defeat

of his death achieved. Actually and historically out of this deepest evil in the world has there not come the world's greatest good?

The Jew looked from the baffling problem of evil and a world of injustice to the last judgment for the vindication of God. There finally good would be rewarded, sin would be punished, and evil destroyed. But as he stood beneath the cross of Christ, he who had vision saw a higher and a better way, not of punishment but of the divine sharing of our suffering, not evil destroyed but rather borne by love, overcome by it and converted to good. The cross was God's way not of annihilating evil in wrath but of turning the other cheek to it in long-suffering love. Christ's death, which seemed to cut short and frustrate his life purpose, finally proved to be the very means of accomplishing it. Thus through the ages one increasing purpose runs—a purpose of love, as creation's final law. And love facing a world in the making, an evolving, disciplinary, and still sinful world, *must suffer*. There is no other way to redeem the ignorant and impenitent. Hate may punish, selfish indifference may evade, but love must sacrifice to save, and by suffering win the secret and the triumph of life.

It is thus in the cross of Christ that we see the final meaning of suffering. It is here that we can see the very heart of God; for if God was in Christ then he is always and everywhere what Jesus was. Then a suffering Christ means a suffering God, and in all our afflictions he is afflicted with us. As much suffering as there is in the world is ever at the heart

of God, borne and shared by him. All we suffer the Father's heart feels. In nature we see that God could do anything he would; in the cross we see that he would do anything he could. In nature we see his power; in the cross we see his love. Here is epitomized the whole meaning of suffering, the whole problem of evil. It is here that we learn the philosophy of life, that God works together into good all things for them that love him.[1]

In the suffering of life, like Simon of Cyrene, we may be constrained to bear a cross, seemingly imposed upon us by blind fate or chance, apparently arbitrary, meaningless, which we resent as a bitter burden. Or, we may accept it as Jesus did, and all life may become transformed thereby. We may, with the philosopher of old, say that "in suffering God has pitted thee against a rough antagonist that thou mayest be an Olympic conqueror." Thus William Prescott, suddenly almost blinded in youth, "sang aloud in his darkness and solitude with unabated cheer." With the help of others, mastering many volumes in foreign languages, he completed at last his "Conquest of Peru," and his "Conquest of Mexico." But his greatest work was never written; it was the conquest of himself. Thus to the Christian who sees the meaning of Christ's cross and accepts his own, time is conquered and his crown is won. The dualism and conflict of good and evil find their solution and harmony in the cross of Christ, where the divine and human meet. Here a God of absolute power and goodness meets the sin

[1] Romans 8:28, R. V. margin.

and suffering of evolving man, and the problem of evil is solved in the sacrifice of love.

The meaningless cross of Simon the Cyrenian may become the voluntary sacrifice of the follower of Jesus. All suffering may thus be made vicarious. It may become a triumphant means to greater good, not only for ourselves but for others. Herein we may rise to life's highest glory and may share even in the vicarious redemption of God.[1] But this can only be by a venture of faith. We see but a small arc of the curve of human suffering in life's brief span, but we see enough to note the trend. We rest on rational ground; we see a partial solution; we must pass from this partial experience to the only complete truth which can make life valid and victorious, the absolute goodness of God.

We must construe the universe either from certain facts of evil or of good. "From partial proof we rise to the full conclusion, that good is the sun and evil is the cloud, and that the perfect and eternal sun is God." The short span of life offers no absolute proof of anything. Shall we believe in final evil or in ultimate good, or waver in nerveless indecision? Shall we take the attitude of pessimism or optimism, of hopeless unbelief or of staking our life on the venture of faith? "Now faith is the supposition or working hypothesis of things hoped for, the testing out of things not seen." It is the adventure of life. It is the progressive, pragmatic verification of experience. And this is the

[1] Colossians 1:24.

victory that overcomes the evil in the world, even our faith.

Some men have been baffled and beaten by what has seemed to them to be the evil in the world. Yet he who most experienced the evil of life, whose perfect good was rewarded with a felon's cross, never wavered in his assurance of the love of the Father and the ultimate goodness of life. As no other he sees to the very bottom of the sin of the human heart, yet never loses faith in men. He suffers as no other from the ills of life and the opposition of sinful men, yet he staked his life on the goodness of God. As he drank to the bitter dregs the cup of human suffering, he said, "the cup that my Father hath given me shall I not drink it?" He was spared no depths of shame, desertion, betrayal or death; no abyss of failure of shattered hopes, of uttermost loss when sin was allowed to work its worst upon him. Yet he held fast his faith in God and only asked forgiveness for his enemies who were doing him to death. His trust is unswerving in a Love that penetrates nature and history and pervades all life. He does not explain evil but overcomes it with good. He does not offer a philosophy of death but an experience of life. In him life is epitomized. For us there is a depth of meaning in the reminder, "Christ also suffered."

Such a faith strengthens us in facing the crisis in the world today. Without it in pessimism, doubt or agnosticism we cannot find firm footing for faith from which to wage victorious warfare against the giant evils that must be overcome, confident that

the ultimate power of the universe is behind us. Thus in facing the crisis of his time to Jesus it was God's world and it was good. He sees this vast complex of life as the interplay of God's purpose with the conflicting and colliding wills of men. In it any circumstance may for the moment be good or ill, a pleasure or a pain. But granted a good God of infinite power, a developing moral personality in man, and the meaning of life revealed, realized and epitomized in Christ, then all contingencies are covered, all present evil may be a potential blessing, and all things work together for ultimate good.[1]

[1] A fuller treatment of this subject will be found in the writer's "Suffering and the War," pp. 19-91

IV

IMMORTALITY

Upon what grounds do you believe in a future life? Is there any such thing as "a sure and certain hope" of immortality?

For men who were going over the top in the World War, the future life became a vital question, for "eternal topics had become current." For them it was indeed facing the crisis of life. Many a man asked himself the question of old, "If a man die shall he live again?" This has been answered again and again from the time of Socrates and Plato and the writers of the Upanishads of India down to the present. Little that is original can be added today, but our faith gains firmer footing when we find that it is sustained by the experience of the centuries that have gone before us.

There are many today who believe in social but not in personal immortality. They hold that the race and civilization are the product of our social inheritance. To this inheritance everyone in the past has contributed. To them, immortality means that nothing is lost and that each person's contribution to race progress is passed on biologically to his children or sociologically in the social inheritance. We are a part of all that we have met. We today are the embodiment of the race's experience

and achievements and this must satisfy our desire for immortality.

While fully accepting the fact of our social inheritance the writer believes also in personal immortality. He is but summing up the arguments of the past when he says that for himself he believes this for the following reasons:

1. The testimony of *science* to a world that is rational and trustworthy. All other deepest desires, instincts and hungers of the human life have the possibility of being satisfied. If this hunger for continued life were alone unfulfilled, it would be without parallel in our experience. Biologically, function determines structure and our present capacities and faculties have been developed by our environment. As the climax of a long evolutionary process, man has sought to correspond to an eternal spiritual environment. If this practically universal desire were a mere subjective delusion, it would be contrary to the whole experience of the race in all other realms of life.

If, as science testifies, even matter and energy are indestructible, how can the most priceless thing upon this planet, human personality, be lightly destroyed? The life beyond is the demand of our moral nature. Life's vast aspirations and capacities, unfulfilled at death, drive us to believe in God, in freedom and immortality. The disparity between our potentialities and our present possibilities, between what we are and what we hope to be, can only be satisfied by a future life. Annihilation would be an injustice and an insult to the race. "When therefore we as-

sume, as science always does in the physical realm, that this is a reasonable world, we have a positive and assuring argument for immortality." [1]

2. The testimony of *religion* to immortality is far stronger than that of science. Add to the unbroken faith of nineteen centuries of Christian experience, the longer testimony of Judaism, and the three thousand years of the religious experience of India, whose spiritual certainty has needed no proof of God or of the future life. Recall the faith of five thousand years of the religious hope of Egypt, for even today around the ancient mummies we find wrapped those prayers from the Book of the Dead, "Let me live, O let me live!" Let us note the belief in the future life in the ancient religions of Chaldea, Assyria, and Babylon; then add the faith of Zoroaster, the early religions of Greece and Rome, the myths of Scandinavia, the testimony of Cæsar regarding the early Britons, the traditions of the North American Indians and countless other tribes. Let us face the fact that for something like a hundred thousand years humanity has buried its dead in the faith of a future life, and then ask if this hope has been founded upon a fallacy, if this deepest instinct of the human race has been a mockery and a betrayal. The testimony of the highest religion to immortality is overwhelming. Its basal as-

[1] See the "Assurance of Immortality," H. E. Fosdick, pp. 113-141, to whom we are indebted in this section. Professor James and Bergson have endeavored to show that the mind overflows the brain, that the function of the brain is not productive of thought but merely transmissive, as in the case of the vocal cords in transmitting sound; that the human brain is but the temporary and imperfect instrument of the mind that survives it at death.

sumption that the universe is beneficent argues for the permanence of personality. The faith of religion has always held,

> "Thou wilt not leave us in the dust:
> Thou madest man, he knows not why,
> He thinks he was not made to die;
> And thou hast made him: thou art just."

3. The testimony of the great *leaders of the race.* Prophets, philosophers, poets, seers, the great mountain-peak men of human history have held to this high hope. Thus Socrates can say: "Then beyond question the soul is immortal and imperishable and will truly exist in another world." Plato holds "Our soul is immortal and never at all perisheth . . . of necessity it always exists . . . Like victors assembled together we shall enjoy a happy life." Let us add the testimony of the long line of philosophers from Socrates and Plato to Kant and Hegel. Take the witness of the great writers from Homer and Virgil, from Dante and Milton to Wordsworth, Tennyson and Browning. We may add the outstanding statesmen from Cicero to Cromwell, from Washington and Lincoln to Bismarck and Gladstone and the vast, unnumbered army of common men who with these leaders of the race have held this hope as imperishable. "The arbitrament of the great spirits of the race gets its authority for us because they but confirm the vision of our own elevated hours."

4. The testimony of *Jesus Christ.* He based his life upon the eternal. He staked everything upon

an historic movement that was to be founded upon his death and resurrection and whose fulfillment required his living presence. What was it that burst from that empty tomb on the third day with the greatest manifestation of life that the world has ever seen? It was this faith in the spiritual and eternal that made Jesus what he was. Nineteen centuries of Christian progress have been based upon it. In the face of martyrdom and persecution, death and defeat, his followers have held with indomitable assurance the promise, "Because I live ye shall live also"; and "he that believeth in me shall never die." His was the assurance of one who already lived in eternity. And he made it communicable and imperishable to multitudes of men not as an evanescent dream or an empty philosophical speculation or wavering aspiration, but sustaining and unshakable, bearing the steady traffic of humanity from generation to generation, like the girders of a mighty bridge that spans a Niagara torrent that once seemed impassable. In the midst of all human life Jesus forever affirms, "I am the resurrection and the life." "Socrates argued for immortality and believed it, Jesus never stopped to argue, but taking it for granted as an immediate and unquestionable intuition, lived as though it undoubtedly were true. . . . When one considers therefore the character of Jesus, in which faith in God was the warp and certainty of life eternal was the woof, he is seeing the consummate verification of faith in immortality."

5. The testimony of the *character of God.* Ulti-

mately our hope of a life beyond is grounded in God himself. If there is an eternal, infinite and good God, if there is a living, loving Father, then the future life is assured. Well may John Fiske say, "I believe in the immortality of the soul as the supreme act of faith in the reasonableness of God's work." Thus our hope in the future life is grounded in our faith in the moral integrity of God.

6. The testimony of *experience.* Faith in a future life is progressively verified by an expanding spiritual experience in the present. He that believeth, already "*hath* eternal life." The present life, if it is truly spiritual, is eternal. Immortality, rather than being a demonstration of logic is a spiritual achievement and a present spiritual experience. He who knows this inward, moral miracle of a triumphant life overcoming temptation, surmounting the limitations of time and space, the buffetings of sorrow and separation, has already taken hold on the spiritual and eternal.

Death is but a horizon, the limit of our present sight. Goethe held that "death is nature's expert device for securing abundance of life." Biologically, death was the price paid for a body, for the specialization of function and the development of the higher life. Mere physical existence could not be finally and fully satisfying. It had little significance until death lent a new meaning to life as its great teacher. Time took on new value. The limit of man's thought was driven out to eternity. Death showed the true values of life.

All fear is excluded from the life that knows this

faith at the full. Such an experience made simple fishermen into world apostles. It made Saul of Tarsus into Paul the herald of the Christian civilization of Europe. It made the noble army of martyrs, prophets and saints of the centuries. As one young officer wrote from Flanders, "Mother, I have seen death and death is indescribable, but under the shadow of the Almighty I have found a peace greater than the terrors of death." One who knows Jesus Christ and a living, loving God in a satisfying and expanding spiritual experience will have no doubts about the future life. Material things may pass away—the body, wealth, the pride of the world, but a kingdom that cannot be shaken is revealed in a spiritual life that transcends death. The caterpillar crawls to its chrysalis but the butterfly soars into a new life which has the power of perpetuating itself. So death becomes but the portal to the life beyond.

This faith in immortality we base upon the testimony of science, of religion, of the great seers and prophets of the race, of Jesus himself, upon the testimony of our faith in the character of God, and the witness of an ever growing spiritual experience. As Dr. Fosdick says, "The reasonableness of the universe is pledged to the immortality of man: the beneficence of God is unthinkable without it; the verdict of the spiritual seers confirms it; and when it is put to the verifying test of life it builds the loftiest character."

If the writer may be pardoned a very personal word, this is no question of mere academic interest or of creedal orthodoxy, but has proved itself to him

a sustaining experience in facing the crises of his own life. The following letter written to a few intimate friends at the time of the death of our only son during the war is here added in the hope that someone now in the darkness of doubt may find this glad and sustaining reality, and know that eternal life is not only a future hope but a present experience.

"March 1, 1917.

"Dear Friends:

"On Saturday night, February 17th, just before we reached him at midnight, our dear boy Arden passed suddenly and quietly away. He had been sick less than a week with a cold which developed into a slight case of pneumonia. On Saturday afternoon he took a sudden turn for the worse and in a few hours, before we could say good-by to him, he had entered into life. He leaves a memory of fourteen years of unclouded sunshine, rich with happy associations and with no regrets.

"During the week that he was sick he had no pain or discomfort and it was not thought that he was seriously ill. He had talked with the nurse about going as a missionary to India. I remember when I took the first walk with him after we had just moved to Forest Hills, as we were returning to the house, I said: 'Well, Arden, we are almost home.' He looked up with a bright smile and said: 'This isn't home for me, father; I have no home but India, and it will be such a long time before I can finish school and college and go back again as a missionary.'

"He had written to me several times about being regular in his morning watch, through the aid of Mr. Murray's little book for boys, "Daily Reading in the Gospel of Mark." Upon looking at this book

upon his desk, I found that he had checked each lesson as he read it. Each day was marked until I came to Saturday at the end of the fifth week, his last day of health. He had read and marked the passage Mark 5:35-43, where Jesus had said: 'Fear not, only believe. . . . The child is not dead, but sleepeth. . . . And taking the child by the hand, he said . . . I say unto thee, arise.' That was his last reading. He too has been raised into new life.

"I found also on his desk his account book for the opening of the term, kept with no thought of anyone ever seeing it. The account showed that he had spent for necessities $1.26; for himself, only $.41; for giving, $10.30 of which most had gone to the prisoner-of-war fund.

"He was a normal, healthy, happy boy, fond of sport, a good golfer and tennis player and half-back on his little football team. There was no death and no parting, just a sudden and peaceful entering into the life abundant. During a previous illness, when his mother asked him, 'Would you be afraid to die, Arden?' he said: 'No, mother, why should I be?' His whole life was joyous and peaceful, unbroken by a single sorrow, and now for us sorrow is swallowed up in joy. Our home has never been more happy than it is today, nor our family circle more unbroken and united. Earth is not poorer, but heaven is richer and life is fuller.

"Although I found his last algebra examination paper on his table marked perfect, yet he found his lessons very hard. He will learn faster now in a higher school. There was nothing remarkable or precocious about our little boy. He only lived and loved, but he was the most affectionate boy I have ever known. He was not afraid to kiss me even on the street. Just as he was sinking, before I could reach him, seeing the doctor and thinking that I had

come, he threw his arms around his neck and said: 'You love me, father, don't you?', words which he had said so often during his life. As I look back on the fourteen years, I cannot recall one really wrong thing that he ever knowingly did, never a disobedience nor a lie. He was the purest little soul that I have known. The one great lesson that I pray I may learn from his life is that great first and last lesson of love. Somehow I think he will help us to learn it. I am only filled with thanksgiving for the rich gift of this little life. God never takes back a gift he gives, he has only taken him to himself till we meet in the larger life of perfect love."

V

MIRACLES AND THE SUPERNATURAL

Have miracles ever really occurred? In the light of modern science, are they not contrary to the uniform laws of nature? Are they not precluded by a rational view of the modern world?

What is the relation between matter and mind, between the natural and the supernatural? Is it conceivable that God would break into the order of nature and interfere with natural processes by a miraculous event?

Is there sufficient evidence for the miracles of Christ?

In facing the crisis in the world of thought today we must frankly acknowledge that the modern mind has a natural antipathy to miracle. The extension of science, with its universality of law, the demand of the rational mind for unity, the spirit of the time with its over-emphasis upon the material and mechanical and its inadequate experience of the spiritual, seem to leave no room for the miraculous.[1]

[1] Many approach the subject with preconceived prejudice. This is sometimes due to a misunderstanding of miracle as in the case of Huxley, as "an isolated wonder," or of Hume, who says that "a miracle may be accurately described as a transgression of a law of nature by a particular violation of the deity." It is thus supposed to be contrary to the "unalterable experience of the race," and no evidence is sufficient to prove what he misconceives to be a breaking of law. The misunderstanding of Hume's definition is well answered by Augustine, writing more than twelve centuries before him, "How can that be contrary to nature which takes place by the will of God, seeing that the will of the Almighty Creator is the true nature of every created thing? So that miracle is not contrary to nature, but only to what is *known* of nature."

Recognizing the antipathy to miracles at the present time let us remember that we do not have to begin the Christian life with belief in them. There is a heart of Christian experience, a central "core of reality," an inner certainty with which we may begin that is not at all dependent upon our opinion concerning miracles. Let us "fix firm the center first, then draw the circle round." If we may conceive miracle broadly as the free manifestation of the spiritual within the natural order, in ways not accounted for by the mechanism of that order, then a miracle is "not a disorderly occurrence but the manifestation of a higher order." Beginning with the central core of Christian experience, are there not five widening circles of reality which we may in turn accept as we find sufficient evidence for them, all of which lead us on from nature to the supernatural?

There is first of all the miracle of *God*. We must face the alternatives of a spiritual or a mechanical universe. Once we are sure of God, we can confine him to no mechanistic or material world. The whole of life is seen to be in its widest sense spiritual and miraculous. Do the facts of life show us a God intelligent, benevolent or "cabined, cribbed, confined, bound in"? Is the heart of life a machine, or "our Father in Heaven"?

Next we come to the great miracle of history, *Jesus himself*. His character, his teaching, his whole life in communion with God, his sinless consciousness, his overwhelming effect upon humanity loom large before us. He himself is the one great moral

miracle. No isolated act, not what he did, but what he was and is—this is the heart of miracle.

Third, we come to the miracle of *the resurrection.* Picture the disciples despairing and scattered, all hope dead within them, but suddenly there bursts forth the greatest manifestation of life that the world has ever seen—life overwhelming and indomitable, life spiritual, moral, intellectual, and creative. Belief in the resurrection was universal in the early Church.[1] It was a fundamental fact four times foretold by Jesus himself, and repeated in all the records of his life. From this hour there is a new creative force in the world. Something happened at that time, for Christianity had died with Christ. He was crucified in shame, buried in despair, yet suddenly an overpowering inward experience possessed his disciples. There must have been some objective reality corresponding to this new and overwhelming subjective experience. Here was the greatest infusion of moral and spiritual life that history records upon our planet strangely connected

[1] Dr. Sanday says, "The truth is that the historian who tries to construct a reasoned picture of the Life of Christ finds that he cannot dispense with the miracles. He is confronted with the fact that no sooner had the life of Jesus ended in apparent failure and shame than the great body of Christians—not an individual here and there, but the great mass of the Church—passed over at once to the fixed belief that he was God. . . . There must have been something about the Life, a broad and substantial element in it, which *they could recognize* as supernatural and divine—not that we can recognize, but which they could recognize with the ideas of the time. Eliminate miracles from the career of Jesus, and the belief of Christians, from the first moment that we have undoubted contemporary evidence of it (say A.D. 50) becomes an insoluble enigma."—Hastings' "Dictionary of the Bible," Vol. II, p. 627. See "Reconstruction in Theology," by President H. C. King, pp. 66-7.

with a definite event that begins on the third day after his crucifixion. What was this power, this unanswerable and indubitable experience that sends men triumphant into life and joyfully to death, that faces three centuries of persecution by fire and sword of the Roman Empire and its legions, that survives after nineteen centuries of ancient, medieval and modern civilization, and that may be reëxperienced and reverified today? Was it not the risen Christ possessing this new community by an extension of the incarnation of the life of God in the souls of men?

But if Christ lives there is a fourth miracle of which we may now make sure, that is, *the inward moral miracle of the spiritual life* experienced by an ever-widening circle of men in all times and climes and races. Professor James' "Varieties of Religious Experience" is only one infinitesimal volume of an experience that if recorded would extend beyond the bounds of all libraries. Christianity and science have this in common. Both rest upon a fact, both stand upon experience. Religion affirms an experience which science cannot deny or disprove. We can have within ourselves the last and final proof of the resurrection which rests, not on appearances to men of a bygone age, but upon an abiding vision for men of every age. The writer could add his own humble testimony to an abiding experience recorded in a previous chapter which he simply cannot understand or explain upon any basis of a mechanistic order, but only upon that of a universe of natural and spiritual law miraculous through and through

with divine purpose and activity. Thus with Tertullian in North Africa, more than a millennium ago, men of five continents can summon their own souls in testimony as we say with him, "I summon a new witness, one more widely known than any book. . . . Stand forth in the midst, O Soul, . . . whether thou be divine and eternal as most think and therefore the less likely to deceive. . . . Stand forth and give thy witness. . . . I demand of thee such truths as thou bringest with thyself into man which thou hast learned either from thyself or the Author of thy being."

As our own experience widens, we may pass to a fifth circle of miracle, in *Jesus' acts of healing.* Read through for an hour that first fresh Gospel of Mark and note how these works of Jesus are not vague wonders, mythological, fantastic exhibitions of power, but always manifestations of a loving purpose with moral meaning. Here he is proclaiming the good news of a restored humanity made whole in spirit, mind and body. His works simply illustrate, validate and incarnate his message. Once granted that Jesus is the moral miracle of history, why should his works seem incredible? Why should not the spirit influence the body? Why should not goodness overcome evil; and mind, pure, triumphant and God-possessed, dominate sinful, enfeebled and victimized humanity? Matter has dominated our spirits too long. We have not yet possessed our own souls nor our spiritual kingdom.[1]

[1] Do not the recent discoveries of modern science in the psychical realm tend to confirm Jesus' power of healing? If one reads the

It is when we take miracles in their full setting of the life of Christ that we may begin to see their spiritual significance. Let us remember that it was not a miraculous period. John the Baptist had wrought no miracles, nor the great prophets before Christ. It seems impossible to reconstruct the New Testament if we leave them out. They are interwoven in the warp and woof of the record. If we take up the Gospels, we find they contain sober statements by matter-of-fact men. They are unequaled in the freshness of their impression. The vivid narratives bear the marks of eye-witnesses. As Professor Seeley, in his "Ecce Homo," says, "The fact that Christ appeared as a worker of miracles is the best attested fact in his whole biography." Repeatedly, habitually, in vivid and varying detail, his works of healing are recorded, but Jesus always subordinates them to spiritual purpose and moral control.

Moreover, the miraculous in Jesus is himself, as when Goethe says, "I bow down before him as the divine manifestation of the highest principle of morality," or, as Tennyson says, "What the sun is to that sunflower, Jesus Christ is to my soul." From

chapter by Capt. Hadfield on "The Psychology of Power," in Streeter's "The Spirit," and sees these principles applied to shell-shocked patients in our own day, he gains fresh clews to these undeniable miracles of Jesus. Prof. A. G. Hogg says, "Man's readiness grows; God's readiness is always complete. This explains why God's highest responses to the appeal of faith appear supernatural. They have been eternally natural to God, but they seem miraculous or astonishing to us because our dull faith has hitherto excluded them from our experience. God's eternal readiness breaks in upon us suddenly and in unprecedented manner, whenever our diminishing unreadiness reaches the vanishing point."

such a person as we have found him to be we would expect an unusual knowledge of spiritual laws, an unusual power of mind over matter, of the spirit over the material.

Thus we may advance in five widening circles of experience—the miracle of God as the only alternative to the dead mechanism of an unexplained materialistic universe; the mighty miracle of Jesus himself; the fact of his resurrection; the inward moral miracle repeated in every disciple who learns the spirit of a little child; and the reasonable and loving works of Jesus as he makes men whole. If we accept the impression that Jesus made upon the men of his day, the weight of evidence of long centuries which could not be built upon myth, and the testimony of our own souls, then miracle with moral meaning will be in harmony with our own growing spiritual experience.

We must remember that the so-called "laws of nature" are only our subjective generalizations in which we try to sum up our limited knowledge of things, or the sum total of our systematized experience.[1] Thus an unusual event, whose cause is to us unknown, might be contrary to our ordinary experience, but a manifestation of some higher law. This is constantly happening with each epoch-making discovery of science which enlarges the boundaries of

[1] The writer is especially indebted in this chapter to Dr. A. C. Headlam in his "Miracles of the New Testament," to J. A. Thomson in "The System of Animate Nature," to Frederick Platt on "Miracles," "Basic Ideas in Religion," by Dr. R. W. Micou, "Reconstruction in Theology," by H. C. King, "Direct and Fundamental Proofs of the Christian Religion," by G. W. Knox, "God and the Struggle for Existence," by B. H. Streeter, etc.

our knowledge. Instead of Hume's "unalterable experience of the race," if one reads "The Wonderful Century," by Alfred Russell Wallace, he will see how many of the great achievements of science have opened up a new world and accomplished things which to previous experience seemed miraculous. Comte had hardly made his assertion that we would never know the chemical composition of the heavenly bodies before the discovery of the spectroscope revealed the elements in the heart of the sun and stars more perfectly than we know the hidden portions of our own earth.

If natural law is the simple action of things with no human voluntary agency behind them, we might define miracle not as a violation of law, but as "the ultimate nature of things asserting themselves, a revelation of the latent possibilities of things; of what they can become by divine activity within them." Thus a miracle might be a supernatural, fresh activity of the spirit which is its source. It might be due to the knowledge of a higher physical or spiritual law on the part of some spiritual personality.[1]

[1] In the eighteenth century Bishop Butler, followed by Paley, believed miracles to be the "direct and fundamental proofs of the Christian religion." At that time miracles were supposed to be the evidence that authenticated Christ. Today it is Christ that must authenticate miracles. Instead of their being direct proofs, we must turn to the self-evidencing, intrinsic truth and worth of Christianity and its appeal to our own experience. Only as it directly appeals to us as ethics and religion, as it satisfies our spiritual need and becomes incarnated in our character and embodied in our social activities is it validated. The eighteenth century was concerned with the vehicle of the message, while we are occupied with its substance. They demanded signs and miracles; we ask life and experience.

Miracles may be a part of a vast and ordered spiritual world which inter-penetrates the natural order. Were our experience wide enough to generalize upon these seemingly unusual events we might see that they form a part of a larger order continuous with the natural. The whole sweep of evolution, the inner heart and secret of nature itself would seem to point to a larger spiritual order continuous with nature, of which man is a part. Sir Oliver Lodge shows that there are two conceptions of the universe, one spiritual and the other material, and we must take our choice.[1]

If we suppose then that God, like man, may cause changing combinations of unchanging forces, and that nature is not a closed order or a dead machine but pliant to spirit and adapted to its use, we thus leave room for prayer, for providence, for miracle, for a whole spiritual order.

If science is slow to recognize single miracles, it is for the reason that the whole of nature has become miraculous. Thus we may find that the supernatural would then be not a contradiction to the natural but an enlargement of it. Nature would then be law in process, and the supernatural the end for which law exists. The supernatural would be nature seen

[1] "The one, that of a self-contained and self-sufficient universe uninfluenced by any life or mind except such as is connected with a visible and tangible human body; the other conception that of a universe lying open to all manner of spiritual influences permeated through and through with a divine Spirit . . . with intelligence and love behind law . . . groping into another super-sensuous order of existence where there are laws hitherto unimagined by science, but laws as real and as mighty as those by which the material universe is governed." *Hibbert Journal,* Oct. 1912, p. 16, Huxley says: "Denying the possibilities of miracles seems to be quite as unjustifiable as speculative atheism."

on its spiritual side, while nature would be the supernatural made available and useful for men. Neither nature nor the supernatural would be outside the sphere of law, but only two sides of one shield of reality. Such a spiritual view of life will help us in facing the crisis today.

VI

THE BIBLE

1. *In facing the crisis in our religious life today what is the significance of the Bible, and what is its purpose?*

2. *Was it immediately dictated by God as some perfect, inerrant, infallible, finished book let down from heaven, as it were, or is it a record of a progressive revelation for the education of an advancing race?*

3. *How may we realize the practical purpose of the Bible? How may we share the deep spiritual life of the Psalmists and of the early disciples of Jesus? Why should we study the Bible today, and how may we receive the greatest help from it?*

What is the purpose of the Bible? The Bible is a collected library of sixty-six books, written during long periods of time covering more than a thousand years of Jewish history. Its various writings are grouped in two Testaments or Covenants, the Old based upon the Jewish Law of Sinai; the New upon the gospel or good news of Jesus Christ. The Bible contains a vast literature of prose and poetry, history and law, prophecy and wisdom, early cosmogony and embryonic science, folklore and geography, psalms and proverbs.

The New Testament embraces biography and letters, history and apocalypse. But the primary object of the Bible is none of these. Its unique purpose is

not as literature, though it is the grandest single volume of literature in any language. Its aim is not to teach grammar or geography, history or science, law or poetry. It is not intended as a storehouse of authoritative proof-texts or pious mottoes, not as a shibboleth, or a fetish or mystic book to be read for merit. It is not an end in itself, to be worshiped, nor a mechanical, external authority to be blindly obeyed. It has one clear purpose. *It is a means of life;* a means, not an end. It shows how we may realize the life of God in the soul of men. It tells us of a new type of life lived on earth by Jesus of Nazareth, how he shared it with his disciples, and how we also may possess it. We find here a new beginning, a new epoch, a new humanity. Growing out of the short life and tragic death of Jesus, there had been an overwhelming experience of this new life. Men came together to ask what had happened. Peter stood up to explain it, and the four Gospels and the New Testament are but the expansion of the explanation then begun. The Bible records the gradual education of the Jewish people through inspired prophets, culminating in Jesus Christ as their fulfillment. It is thus the record of an experience and the vehicle for transmitting it to succeeding generations.

The Bible is then of priceless value for two reasons: it is the outstanding moral and religious book of antiquity, containing the record of the world's greatest religious race, and it is our one source of knowledge of the historic Jesus. Second, it is the one great means of communicating this experience

so that it may be reverified and relived by men in each succeeding age. Ours is not a book religion like Islam. It is a way of life, and centers in a person.

The Bible is the most human book in the world, yet it is the most divine. Its authority is in its self-evidencing power, the appeal of its inherent truth, its ability to transform life, and to reproduce the experience which it records. It has found men because, as Emerson says, "it came out of profounder depths than any other book." Thus Heine's statement is typical of multitudes of men. "I owe my enlightenment quite simply to the reading of a book . . . *the* book, the Bible. . . . He who has lost his God may find him again in this volume, and he who has never known him will there be met by the breath of the divine Word." [1]

Is the Bible a finished or a progressive revelation of God; is it inerrant and infallible?

Let us recognize that God's object seems to have been not to get an infallible book, but to educate men. The Bible nowhere claims to be infallible. Never was man promised a church, or book, or visible guide that was to be inerrant, but God's own Spirit was to guide him. Conceivably, there are two possible ways that a revelation of God might be given. It might be, as it were, let down from heaven, in finished, perfected form as an encyclo-

[1] Coleridge says, "In every generation and wherever the light of revelation has shown, men of all ranks, conditions and states of mind have found in this volume a correspondent for every movement toward the better felt in their own heart. The needy soul has found supply; the feeble a help; the sorrowful a comfort."

pedic revelation of truth—religious, scientific, historical, philosophical, omniscient. Such a revelation would be meaningless to men in the childhood of the race. What would they understand of science in terms of energy, electrons or ether? Such a perfect revelation would be equally incomprehensible to them religiously.

The other alternative would be *a gradual, progressive revelation* as they were able to receive it, corresponding to the slow education of the race. Which of these two methods God used is not a question of theory but of fact. Let us examine and see whether in its history, science, morality and theology the Bible is infallible, and whether it is equally inspired throughout. To be infallible it would have to be free from all error and disagreements; accurate in every statement, recording the exact words dictated by God or spoken by Jesus Christ; and communicating the perfect thought and will of God. Does the Bible do this, or does it disclose a developing conception of truth, the slow dawning of light in the midst of the darkness and ignorance and sin of man?

In the imprecatory Psalms, the Psalmist prays for vengeance upon his enemies. "When he shall be judged, let him come forth guilty; and let his prayer be turned into sin. Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg. . . . Let there be none to extend mercy unto him; neither let there be any to have pity on his fatherless children. . . . Let the iniquity of his fathers be remembered with the

Lord; and let not the sin of his mother be blotted out." [1] But Jesus prays, "Father, forgive them, for they know not what they do." Which is the higher of these conceptions? Are they equally inspired? If so, why is the Bible of the most devout much used and worn thin on these passages of Jesus, and the pages white and almost untouched in the imprecatory Psalms and parts of the Old Testament? Did the enemy in the war ever go beyond the cruelty of some of the imprecatory Psalms? Are they equally inspired with the twenty-third Psalm, and the Sermon on the Mount? Are they morally infallible; if so, why do we not follow them today?

Do we discern no moral progress in the Bible? Abraham and Solomon had their many wives and concubines; but if the Apostle Paul had done so, could he be a spiritual authority for us? David commits adultery and is responsible for the murder of Uriah. Would Peter have done so? Jehu's massacre of the descendants of Ahab is approved by the writer of the Kings as "zeal for the Lord." But later it is condemned by Hosea, as a sin for which the Lord will destroy the house of Israel.[2] Is there contradiction here or progress?

We must remember that Jesus Christ is the touchstone and test of the whole. By his standard all parts of the Bible must be judged. Jesus himself criticizes the Old Testament and is our authority for judging its moral teaching in the light of his own. Thus, to Moses were ascribed certain laws concern-

[1] Psalm 109:9-15.
[2] II Kings 10:30; Hosea 1:4.

ing divorce; but Jesus says, they are "on account of the hardness of your hearts," that is, the low moral standard of the time.

Many claim that the Bible is inerrant and perfect in its science, its history, and its very words. A controversialist in India, who believed in infallible, verbal inspiration, came to the writer and asked, "Some people say there are more than two thousand mistakes in the Bible; is that true?" We asked him, "What was the inscription written on the cross of Christ?" He replied, " 'This is the King of the Jews.' " We said, "A paraphrase will not do; give us the very words." "Well," he answered, "look in the Bible." We replied, "Supposing we do, will we find there the exact words that were on the cross, infallibly recorded?" "Yes," he said, "absolutely the exact words." "Well," we said, "to which Gospel shall we turn, since it is given in four different ways in the four Gospels, and no two of them exactly agree? Which one shall we take as the one that is infallible and verbally inspired? If no two of them precisely agree, is this a mistake or not?" He thought for a moment and replied, "No, it is not a mistake, they agree in substance; they give the essential truth; the words do not matter." Was he not right? "The letter killeth; the Spirit giveth life." It is the substance that matters. If you cannot find a single parable or miracle or *a single saying of Christ of three lines in extent, that is recorded in exactly the same words* in the four Gospels, in any three Gospels, or *in any two Gospels;* if no two exactly agree, *which account shall we take as verbally*

inspired and infallible? It is when we come to the Bible to fulfill its great divine purpose that we find it *a means of life,* the record of God's revelation to man that leads us to the very heart of God.

There will be found over a hundred thousand variations in the readings of the oldest and best manuscripts of the New Testament. Nowhere does the Bible make the claim of infallibility nor was this claim ever made for it until the fourth century. Luther and many other equally devout and intelligent men never held this view of inerrancy. Some may say, "The New Testament at least is infallible." But to take one of many instances, turn to Matthew 27:9, where the writer says, "Then the word spoken by the prophet Jeremiah was fulfilled." We find, however, that the writer, quoting from memory, does not give the passage accurately, as is the case of many of the quotations from the Old Testament.[1] In fact, the passage is not found at all in Jeremiah, but in Zechariah 11:13. Some would say, "You must believe all, or reject all." Would you reject the priceless teaching of Jesus because Matthew or some other writer, quoting from memory, gives the wrong name of a book?

Take the analogy of our human parents. As children, we believed them to be infallible; we believed in Santa Claus and fairies, but we were later disillusioned. We do not need infallible but loving human parents; nor an inerrant, inhuman, mechani-

[1] See Charles R. Brown, "The Main Points," p. 77. "Criticism has demolished alike the Catholic assumption of an infallible Church and the Protestant assumption of an infallible Book." Gwatkin, "The Knowledge of God," Vol. II, p. 289.

cal book let down from heaven, but a means of life.

We must also distinguish between the eternal truth contained in the Bible and the tradition about it which men have held from time to time. For illustration, the writer stood some years ago on the battlefield of Waterloo. At a certain strategic point on the right of Wellington's line there was a stone wall held throughout the day of the battle. There was a hedge fence in advance of this stone wall that might have been defended during the early morning hours of the battle; but upon inquiry we found that Wellington never attempted to hold this doubtful line. He could not there have withstood the full force of the enemy. His forces might have been unable to regain and hold even the stone wall in the haste and rout of retreat. Now, the stone wall represents the truth of the Bible, and the hedge fence the tradition men have held about it, or various theories of its origin, authorship, inspiration, infallibility, or inerrancy. For ourselves, we must hold to the stone wall of truth, and not endeavor to defend the lines of tradition or theory that men have held about the Bible.

We must not forget that almost every evil has in turn been justified by proof texts from the Bible, whether of witch-craft, slavery, the inquisition, or other evils and superstitions. And it is equally true that almost every radical advance in science has been opposed by those who held traditional theories about the Bible. Perhaps this was natural and almost inevitable, but had the Church stood from first to last for truth, for scientific observation, and sound his-

torical criticism, for social justice and human right, it would not find itself in the situation it does today throughout the world.

It may be said, that even if some of these things are undeniably true it is unwise to teach them. But we are *facing the crisis* in the world today. Students of modern science and philosophy, the men returned from the war, even the man in the street who has caught the spirit of the times can no longer receive upon mere outward authority views which cannot bear the test of thorough investigation. Many have already drifted away from organized religion. If men are not ready to be told the truth today, when will they be? What kind of a faith is it that cannot bear the light of the full glare of day, or cannot face the indisputable facts of science? We believe that just because we have failed to teach the truth, the whole truth as far as we know it, and nothing but the truth, that incalculable damage has already been done, and that many a man has lost his faith altogether and abandoned in retreat the stone wall of truth, who would today be a true Christian if a rational view of the Bible had been presented to him in full harmony with modern science. Surely we need not be afraid nor try to steady the ark of truth. Are we to repeat the mistakes of the last three hundred years and continue this opposition to the results of modern science?

The Bible remains the unique possession of the human race. It is a divinely inspired, human record of the progressive revelation of God's perfect truth to imperfect, developing men. Its inspiration is

vital, not mechanical. It is the most honest, ingenuous, frank, self-evidencing book in the world. It establishes its own authority. It is a very fountain of living waters, a means of life, a channel of the most priceless experience in human history.

How may we realize the practical purpose of the Bible, and why should we study it?

The three great spiritual needs of the individual would seem to be, to come into vital fellowship with God, to enter into helpful relation to his fellowmen in service, and to form a Christian character in overcoming temptation. These three needs the Bible supplies as no other book or all others combined. How does it do this?

We need to read the Bible for the same reason that we need physical food. M. Bergson, in his "Creative Evolution," shows that we need food for the body for three reasons, to repair waste, to furnish heat for the system, and to supply energy or explosive power for work. For the same three corresponding spiritual reasons, we need to study the Scriptures. Herbert Spencer says, "Whatever amount of power an organism expends is the equivalent of the power that was taken into it from without." We cannot give out what we do not receive. Life is a correspondence of receiving and giving, inflow and overflow. Prayer, and the study of the Bible, are perhaps the two chief means of inflow to the spiritual life.

When a King of England is crowned, he is presented with the Bible in the coronation service with

these words, "We present you with this Book, the greatest thing this world affords. There is truth; this is wisdom: these are the living oracles of God." We too are presented with this priceless possession of the race. Shall we eagerly study it or neglect it? Look down the centuries at men of spiritual power. As they have been men of prayer, so have they been men who lived upon the truth of God's Word—men like Bunyan, Luther, and Wesley. Hear Samuel Rutherford in Scotland say, "A river of God's unseen joys has flowed from bank to brae over my soul. I urge upon you communion with Christ, a growing communion. . . . Therefore dig deep, and sweat, and labor, and take pains for him. Set by as much time in the day for him as you can. *He will be won with labor.*" Listen to McCheyne, "I ought to spend the first hours of every day in communion with God. It is my noblest and most fruitful employment, and is not to be thrust into any corner." Hear George Müller, writing at the age of ninety-two, answering a question as to the secret of his spiritual power, "I have been a lover of God's Word." [1]

[1] Woodrow Wilson says, "I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and pleasure. I should be afraid to go forward if I did not believe there lay at the foundation of all our schooling and all our thought this incomparable and unimpeachable Word of God." Dr. R. F. Horton says, "No difficulties in the Bible are worth considering compared with the difficulties of those who cease to read it. Out of their lives has gone not only a great intellectual discipline, a touchstone of literary taste, a handbook of ethics and conduct, but the master instrument for holding the soul in communion with God. Read the Book. Consider that here you have the greatest book in the world, the fountain head of modern literature; remember the past, the souls that have been fed and

Jesus himself "lived and had his being in the sacred Scriptures." If you look through the Gospel of Matthew, you will find that he quotes fifty-eight times from seventeen different books in the Old Testament; some fifteen times from Isaiah, eleven from the Psalms, ten from Deuteronomy, six from Jeremiah, etc. These were the springs from which he drank. Tischendorf tells of his discovery of the great manuscript in the monastery at the foot of Mount Sinai, when his hand shook with excitement at the priceless possession, worth millions, the value of which was unrecognized by the simple monks. Is it not true that the supreme value of this Book is often equally unrecognized by the modern student today? In a life filled with feverish activity, how little time we have for God. We say we have no time; no time for what? No time for God, no time for power, no time for character? Are there not twelve hours in the day, and are we not here in touch with one of the sources and secrets of the very Life that changed human history?

How then shall we study this book? If we are beginners supposing we start with the Sermon on the Mount, Matthew 5, 6, and 7. Let us study it paragraph by paragraph. Let us ask at each verse or section, first, what does it mean, and second, what does it teach me today about life? First we must get its truth into the outer court of the mind, but second, into the inner court of the heart, that it may change our lives. Let us study it regularly,

strengthened on this spiritual food, the deeds that have been done, the lives that have been led by its inspiration." "My Belief," p. 132.

rationally, systematically, practically, prayerfully. Let us study it at least as thoroughly as we would any other book. This is the surest method in facing the crisis in the present time of transition in the world of thought.

Can the student not set apart at least a few minutes for this purpose at such time as he may find best and most profitable? For most of us that will probably be the first and the freshest time in the early morning. Just as the soldier puts on his armor before the battle rather than after, as the musician tunes his instrument before the concert begins rather than after it is over, so we need strength and harmony for each new day before it is lived. Let us also heed the word of Hudson Taylor, who had led a thousand missionaries into the heart of China, when he said to the students of America, "Make the devotional study of the Word of God the first thing in your life, absolutely."

VII

EVOLUTION

In facing the crisis today can we reconcile the apparently conflicting claims of religion and modern science? Is the first chapter of Genesis in harmony with the theory of evolution?

There can be no conflict between true religion and true science, if they are parts of one common reality. The only clash can be between an unbelieving science and an unscientific belief. There may be a conflict between our imperfect developing conceptions of science and theology, but true science and true religion as such can have no conflict. For illustration, here are two railway trains approaching at top speed, apparently doomed to collision and the total wreck of both. But they pass by unharmed, for they are on parallel tracks. This is true of the parallel planes of science and religion. Supposing we understand evolution as simply the gradual method of development observable in all spheres of nature and human experience and that it is only the way of God's working. How then would it impair our faith to believe that God normally works by evolution rather than by revolution, that he works rationally, slowly and surely, rather than suddenly and arbitrarily? Instead of losing would not religion immensely gain from this conception?

Evolution implies descent with modification, that all life has been evolved from certain primordial germs.[1] In other words, it is simply the development from simple to complex forms of life by adaptation. Such a theory of development is in no way necessarily materialistic, automatic or self-sufficient. If any adequate explanation is to be given of this wonderful plan of development observable throughout the universe it requires God not only for its origin but also in the whole process from start to finish.

Let us beware at the outset of prejudice. Let us frankly admit that almost every radical advance in science involving a change from traditional theological views has been opposed in the supposed interests of religion.[2] Augustine, the great writer of the fourth century, held that if we assert that men live on the other side of the earth we would give the lie to the Holy Spirit and to the scriptures which give no such view of a round world. Columbus was

[1] LeConte in his "Evolution and Its Relation to Religious Thought" describes it as "continuous progressive change according to certain laws and by means of resident forces." Schiller in his "Riddles of the Sphynx" defines evolution as "the universal law of the becoming of things; a progressive development of the individual in combination with other individuals in which the individual passes from the atom to the moral person."

[2] Buckle in his "History of Civilization," writes: "Every new truth which has ever been propounded has, for a time, caused mischief; it has produced discomfort and often unhappiness, sometimes by disturbing social and religious arrangements, and sometimes merely by the disruption of old and cherished associations of thoughts. . . . At length the truth causes nothing but good. . . . Men are made uneasy; they flinch; they cannot bear the sudden light . . . old interests and old beliefs have been destroyed before new ones have been created. . . . These symptoms . . . have preceded all great changes through which the world has passed." In facing the crisis of the present time, is not the same process being repeated?

vigorously opposed by the church leaders of his day who refuted his theories from scripture, which implied a flat earth and the four corners thereof. When Magellan's fleet circumnavigated the globe the discovery that the world was round was fiercely opposed in the interests of orthodoxy. Galileo was forced by the church to recant upon his knees and renounce his dangerous doctrine, but the earth moved just the same and a mistaken medieval theology could not change it. When Copernicus discovered in 1543 that the sun was the center of our system it was in contradiction to the whole cosmic theological system of the day, and Calvin and Luther vigorously opposed his discovery.[1] John Wesley in the eighteenth century in the controversy over the burning of witches maintained that if witchcraft were not true the whole Bible fell to the ground. The publication of the "Origin of the Species" by Darwin in 1859 brought forth a new array of defenders of the faith to attack the discoveries of modern science, just as fresh discoveries had been opposed for fifteen centuries before that time in the face of every radical advance of thought. President Andrew D. White, in his "Warfare of Science and Religion," shows that 'interference with science in the supposed interests of religion has resulted in the

[1] Luther said: "People gave ear to an upstart astrologer who strove to show that the earth revolves, not the heavens or the firmament, the sun and the moon. Whoever wishes to appear clever must devise some new system, which of all systems is, of course, the very best. This fool wishes to reverse the entire science of astronomy, but sacred Scripture tells us that Joshua commanded the sun to stand still, and not the earth." How similar was the great Luther's well meaning but futile attack to those who oppose evolution today on scriptural grounds.

direst evils, and untrammeled investigation in the highest good of religion and science. . . . God's truth must agree whether discovered in the soul or within the world. . . . They must at last come together, for truth is one."

There are a number of earnest Christians today who look askance at the doctrine of evolution as calculated to overthrow faith. We are forced, however, in facing the crisis in the world of thought today, to take our choice between the modern view of the world on the one hand, and the ancient or medieval view on the other. Many Christians still retain the old world view in whole or in part. According to this earlier view the earth was the center of a comfortable little universe. The sun revolved around the earth and the "firmament" was a solid dome from which the stars were hung. The earth was flat with its "four corners"; heaven was just above and hell below us. The elect had the direction of a verbally inspired inerrant seat of authority and for outsiders there was the "proof" of Natural Religion in the argument from design, based on the scientific doctrine of the day of the fixity of species, as special creations in a world made in six days, and ruled by absolute divine decrees.

But this old world view was shattered for students of modern science.[1] First came astronomy which showed our little earth as one of the least of the planets, revolving around our sun as one of the smallest of the stars in a boundless universe. Then geology and the kindred sciences pushed back the

[1] See Bishop Gore's "Belief in God," pp. 6-28.

six days of creation to a record of more than six hundred million years of evolving life upon our planet. Biology then traced the development of man as part of a vast evolution of life from simple to complex forms. Next Historical Criticism subjected the Bible to the same scientific scrutiny as all other books and showed its progressive historical development, comparing with it similar stories of creation, the flood, etc., found among the nations surrounding the Hebrews. Then the study of Comparative Religions discovered vast ranges of parallel truth in other faiths of mankind and the question was asked if this truth was all "from the devil." Next came the rise of democracy and "the revolt of the modern conscience" against supposedly divine decrees condemning to eternal punishment multitudes of men even before their birth, together with the great bulk of mankind who had never had the opportunity of hearing the Christian message. Finally the World War broke down many of the old traditions and beliefs and forced men who dared to do so to rethink their position.

A Christian today must take his choice between the medieval and the modern view of the world. Fortunately his personal religious experience can be real and deep whether his view of science be medieval or modern, but it is indeed a privilege to have a joyous vital Christian experience coupled with a rational faith in harmony with science, for one who must live his life in the full current of the modern world. A recent pronouncement of Dr. Dowie's

followers [1] indicates how one may retain the medieval view today and suggests the probability that many of us have some of the grave clothes of the old view still clinging to us in the present. We should have very real sympathy for those whose view of truth seems threatened if it is changed in a single detail. It is not easy to make the transition from the old to the modern view, and there may be a dark valley of doubt between, but the high sunlit tableland of truth lies beyond and the solid Rock of Ages will be beneath your feet.

The writer recalls many during the last year who were in the throes of the dark transition. Upon whichever side of the great divide we may be, let us at least endeavor to understand one another and speak the truth in a love that is "never glad when others go wrong . . . always eager to believe the best, always hopeful, always patient." Let us not call one another "atheists," "agnostics" or "infidels" because we differ in some point, however important it may be.

If I may speak for myself, thirty-three years ago

[1] Wilbur Voliva, overseer of Zion and head of the Christian Apostolic Church, has completed the fixing of the dimensions of the flat world, the existence of which is now taught in the Zion schools. The sky is a vast dome of solid material from which the sun, moon and stars are hung like chandeliers from a ceiling. The edges of the dome, he explained to the congregation at Shiloh Tabernacle, rest on the wall which surrounds the flat world. "That is the plain teaching of the whole word of God," Mr. Voliva said. "The firmament above our heads is a solid structure and the stars are points of light, that is all. They are not worlds, they are not suns. So-called science is a lot of silly rot, and so is so-called medical science and all the rest of their so-called sciences. The sun is a small body about forty miles in diameter and located only 3,000 miles from the earth," that is, about as far as New York is from San Francisco.—Zion, Illinois, Feb. 1, 1922.

I began to make this transition to the modern viewpoint. All the deepest spiritual experiences of my life have come to me in connection with this view. It is not some new departure. It has been the foundation for all my missionary life and evangelistic work. For myself I have found the gladness of a rational and joyous faith, a loving God and Father of our Lord Jesus Christ, a divine and risen Saviour, an inspired Word of God, a spiritual experience that has quenched the thirst of my soul these many years, and a message of evangelism that is really saving men in the Orient and Occident alike.

While scientists differ as to the theory which will best account for the facts, and may reject in part the particular views of Darwin, Herbert Spencer and others, evolution as a principle is now accepted in practically all departments of knowledge. We see the process of development actually going on today all about us and new forms both of plants and animals are being produced before our eyes; by Burbank and others in plants and flowers, and by the followers of DeVries in the animal kingdom.[1]

To anyone who will examine the case for evolution impartially, it seems convincing and unanswerable. If we take the converging lines of evidence from comparative anatomy, from embryology, where the unborn infant in its earlier stages recapitulates lower forms, the evidence from paleontology in

[1] As Prof. James Harvey Robinson points out, "The most stalwart and eloquent opponent of evolution was, a few decades ago, a single cell less than one hundredth of an inch in diameter. . . . Each of us has actually recapitulated the history of life in a marvelous series of personal metamorphoses."

the age-long record of the rocks, the evidence from geographical distribution, and finally from experimental investigation, the chain of evidence seems convincing.

Take for instance the development of the horse. In the museum of Natural History in New York, at Yale, and elsewhere, you will note that it begins with a little animal eleven inches in height, smaller than a sheep, with five long toes, fitted for running in the deep marsh grass. As the dry land and short grass emerge the horse becomes adapted to the changing environment. One by one the toes disappear until we have left the fleet hoof as the nail of one toe and the large swift horse of today. Again, if you take the embryo of the shark, the chicken and the man, at an early stage of development long before birth, all have gills for breathing under water, a long tail and the system of the circulation of the blood peculiar to the fish. Finally these disappear in the human embryo and the new and higher life evolves adapted to the present environment of each. The one hundred or more vestigial structures like the human appendix which were once functional, performing a needed service in a lower form of life but which are now left as rudimentary, give further evidence.

The gains to all departments of life made by this great discovery are almost incalculable. It has brought increased emphasis on the immanence of God. God is not some far-off deistic maker of a self-running machine, nor is he merely appearing and reappearing in certain gaps of special manifes-

tations, but immanent in the whole process from beginning to end. Evolution has also given us a larger view of the method, plan and aim of God. It has revealed a greater universe and a greater God than our fathers ever conceived. Every atom of matter is a miraculous microcosm of whirling electrons. From the infinitesimal to the infinite all is part of one marvelous plan. Moreover, it gives us a wider unity and sweep to all life and a deeper harmony between the natural and the spiritual.

> "A sacred kinship I would not forego
> Binds me to all that breathes."

This progressive view also leads us to a larger spiritual hope and greater patience as we see that all progress is gradual, not cataclysmic by sudden, arbitrary jerks and starts. The present roots in the past, and the future in the present as we share "the power of an endless life."

How then can we reconcile the first chapter of Genesis with modern science and evolution? We simply do not try to reconcile them. A moment's thought will convince us that there were, as we have seen, two possible methods open if there was to be a divine revelation to man. One would be a perfect, final, infallible compendium of universal knowledge let down from heaven in a finished and perfect book. But supposing such a book were written in terms of modern science, about electrons, relativity, radium, the nebular hypothesis, etc. Of what possible moral and spiritual use would it have been to men during the last five thousand years or in any other age? It

would have been incomprehensible and impractical. Even if it were written in terms of modern twentieth century science it would be out of date in a few years.

If on the other hand man must learn by gradual progress in education and discipline, the only other alternative to the above would seem to be that of a *gradual, progressive revelation* on the principle "I have many things to say unto you, but ye cannot bear them now." If we turn to the first chapter of the Bible we read: "In the beginning—God"! More than thirty times in this chapter God is referred to as the author of all. Here is the divinely inspired spiritual truth that it is God's world and that in it he has a purpose of good. Then we read on through that opening poem containing a beautiful picture of a world described as created in six days each with its evening and morning. As we contrast this statement with those of certain other sacred books describing the world as hatched out of a golden egg, in seven round continents and seven concentric seas of milk, melted butter, etc., we see the simple grandeur of the Biblical narrative. But in no sense is it scientific and by no conceivable stretch of the imagination can it truly be made so. The Bible is a marvelous book of poetry, prose, history, geography, cosmogony and a hundred other things, but for none of these things was it written. Its one central purpose was that believing, we might have *life;* to so reveal God to man in a revelation culminating in Jesus Christ, that we might have life in him. To force it to do duty as science, history, geography,

astronomy, geology, etc., is to repeat the catastrophe of those who have opposed science by scripture from the days of Augustine to the present.

As a matter of fact, is it not perfectly plain to the unprejudiced reader that evolution, or a gradual, progressive revelation, is the very method of scripture itself? Note the progress from the early local conception of a God who walks in the garden in the cool of the day and who shows his "hinder parts" to Moses, who dwells in a sacred place called the ark, or in this mountain or that holy place, to the universal conception of Jesus that God is to be worshiped neither in this mountain nor yet in Jerusalem, "when the real worshipers will worship the Father in spirit and in reality." Is there not manifest evolution or development of thought in this higher conception of God? Is there no development from foods clean and unclean which might not be eaten, to the teaching of Jesus that nothing from without defiles the man? Is there no progress from the atrocities of slaying their prisoners the Amalekites and the awful unforgiveness of the imprecatory psalms to the teaching of Jesus that God is love, and that we are to love our enemies and do them good? Is there no moral progress from the primitive polygamy, slavery, divorce and crude immorality practiced in the early scriptures to the standard of Jesus, "Ye therefore shall be perfect even as your heavenly Father is perfect? [1]

Let us therefore gladly receive the revelation of God's truth equally in his word and in his world, in

[1] See Matt. 5:31-33 and 43-48.

religion and in science. We shall find one vast, mighty, majestic process culminating in the cross and resurrection of Jesus Christ and in the Kingdom of God as a new social order. Thus through all the ages one increasing purpose runs, and love is found, creation's final law. Thus like the author of the Hebrews, "receiving a kingdom that cannot be shaken," [1] we accept God's truth through the gradual, developing, evolutionary revelation of himself in religion and science alike.

[1] Hebrews 12:27, 28.

VIII

DIFFICULTIES CONCERNING PRAYER

There seem to be three main difficulties with regard to prayer—the scientific, the philosophic, and the practical. These are expressed in the following questions:

> 1. *Has answered prayer any reality in a world governed by universal law? Could God, or would God, interfere with the fixed laws of nature in order to answer prayer?*
>
> 2. *If God is good, will he not give what is best for us without our asking? Can we assume that God does not know our needs and must be told them, or that knowing them he will not supply them unless asked?*
>
> 3. *Has prayer any objective reality? Is there anyone who really hears and cares and answers? Does anything really happen outside ourselves when we pray?*

1. *Does not natural law preclude prayer?*

Let us note that law is not some independent entity or force or self-directing power. It is neither mind, matter nor energy. Law is only the way of working of some reality, or else our own observation of the way things seem to work. But things do not work themselves. We observe a rationality and regularity in the universe. It is but the way of God's working; as the poet tells us, "Law is but a name for an effect whose cause is God."

Natural law no more prevents prayer than it prevents friendship; rather, it furthers both. The world apparently was made for persons and their development. If so, it was made for prayer. The regularity of law and reliability of nature, rather than interfering with prayer, enable us to pray with confidence and to coöperate with God for the answering of our prayers.

For illustration, here is a vast electric railway system, with a power plant costing millions, and an extended service for multitudes. Is it conceivable that the car of this great plant will stop for a little boy and his coin, or will take notice of a single passenger? Yes, because the system itself was planned so that this very boy, the individual passenger, and the whole community might use it. The plant was made for the passenger, not the passenger for the plant. If it is God's world and was made for man, prayer is one of the prearranged laws of the universe.

We are increasingly finding how we can use the laws of nature and how they can be adapted to man's needs. When the writer was crossing the ocean recently, a thousand miles out at sea we could hear by the ship's wireless apparatus a conversation carried on between London and Geneva concerning the League of Nations. Recently when Alexander Graham Bell in Washington was conversing by wireless telephone with the Eiffel Tower in Paris, he was interrupted by a man from Honolulu, in mid-Pacific, joining in the conversation. If man can thus increas-

ingly utilize natural laws and forces, why cannot God also, if it is his world?

To answer prayer, God does not have to interfere or to suspend law or break into his world from without. He is here already, immanent in mind and matter, in every force which is the expression of his will, in every law which is but the observed and reliable habit of his working. The scientific man no longer sets bounds to the possible, and we cannot limit what God can do, save in the realm of the morally impossible. Law, which is another name for God's faithfulness, enables us to pray and God to answer.

2. *If God is good, will he not give what is best for us without our asking?*

Our conception of prayer will be determined by our conception of God. If God, as we have found reason to believe, is a loving, intelligent Will; if he is such a God as Jesus affirmed, then the life of Jesus is a revelation both of man's sonship and of God's Fatherhood, of the necessity and nature of prayer, and of the bond between God and man.

You say, "Why should we ask in prayer? Will not a good God automatically give what is good?" Our answer is that we pray for the following reasons:

Prayer is the inevitable necessity of the dependent life. We are not automatic machines, nor is God a mechanical providence, but a loving Father. All life is social, horizontally in fellowship with men, vertically in fellowship with God. Life is but the sum total of our personal relationships. The laws

in the two realms, human and divine, are similar. The environment of the soul is God, and our correspondence with him is prayer. As the lungs are constructed for breathing, our spiritual life is made for fellowship. We pray because it is the law of our life, the nature of our being.

Asking and receiving is a law of life, human and divine. Jesus challenged man to pray, "Ask, seek, knock." In life, broadly speaking, it is the one who asks who receives; it is the seeker who finds; it is the man who knocks who is admitted. Here is a general law of life, though modified by certain conditions, such as asking according to God's will. We are always occupied by the limitations of prayer. Jesus was concerned with its possibilities. Broadly speaking, prayer has an answer. Man usually gets what he seeks, if he seeks truly, teachably, and persistently, whether of man or of God.

God does not, because he cannot, give automatically what is good, for my good depends on my spiritual state. What is good for me, if I am prepared by prayer and able profitably to receive it, may be other and better than what would be good for me if unprepared and unreceptive. Unasked blessing, like unearned wealth, may be unappreciated and even harmful. The object of prayer is not so much to get things, but to get God himself, not to possess but to become, to be such persons that we may share God's life. Thus God cannot give forgiveness or purity of heart to a man who does not desire or ask for them. A forced or arbitrary gift would often be not a blessing but a curse. We need

such divine help as shall enable us to achieve for ourselves in moral freedom. What would be impossible in an isolated independent life is made possible by dependent fellowship in prayer. Thus the fundamental law of prayer remains, "Ask and ye shall receive." "Ye have not because ye ask not."

Prayer is the language of the spiritual family, of children to their Father, the normal and necessary means of communication and of fellowship. According to the teaching of Jesus, we may follow the analogy of the family in learning our true relation to God. There are some things that a wise parent does not give a child whether it asks for them or not, such as poison or a sharp knife, or a weapon. There are some things which the parent gives without waiting to be asked, such as daily food. But there are some things which we only get when we ask; for our asking furnishes the condition of our receiving. The need voiced in a request shows our appreciation; it prepares us to receive the thing which we now consciously desire. Thus, when the child is old enough to appreciate and ask for higher education, for some further opportunity for self-development or service, the very asking prepares and enables the parent to give and the child to receive. In like manner, there are some harmful things God will not give whether we pray or not, other necessary things he gives without our asking, but there are still others which only prayer makes it possible for us to receive.

The object of prayer is not to get what we want, but what God wants, not to change God, but our

own ignorant and sinful hearts. It is like the pull of a rope from a small boat upon a great ship at anchor; it is not the ship that moves, but the little boat. Prayer is not teasing God to supply the whims and selfish desires of spoiled children. It is the conversation of the spiritual family, talking with the Father, to learn what is best for us and our brothers. We must learn to get answers to our prayers, just as we do to get answers to our examples in arithmetic; and we may learn in the school of prayer, as in the school of life. All prayer has an answer; it may not be the exact thing that we ask but something better, wiser or higher. The waiting on God searches our motives, purifies our desires, teaches us God's higher purpose, and prepares us to receive God's best.

3. *Is prayer really answered?*

We can now turn to the final difficulty of prayer, which is central and fundamental. As an abstract proposition or theory, like the rational evidence for the existence of God, the possibilities of prayer can neither be proved nor disproved by *a priori* reasoning. But prayer can be tested in experience. We believe in the reality of prayer for the following reasons:

Prayer is an ineradicable instinct in the human heart. It is as inevitable to the spiritual life as breath is to our physical life. Professor James shows that "the reason why we do pray is simply that we cannot help praying." "It seems probable that, in spite of all that 'science' may do to the contrary, men will continue to pray to the end of time.

. . . For most of us, a world with no such inner refuge . . . would be the abyss of horror." [1] No tribe, however savage, no people or nation has yet been found without religion, and prayer in some forms seems well-nigh universal in human experience.

Prayer survives because it has stood the test of experience. Unless it were a reality, it would suffer atrophy, decay and death; it would wither like an unused organ. Conversely, as the objective develops the subjective, as environment stimulates appetite, as use develops function, the survival and development of prayer points toward the reality of a God who hears and answers. As truly as the lungs bear witness to the atmosphere, as the eye to light, and the wing of the bird to the air, so truly the survival of prayer bears witness to God. If it met no response, no answer, it would soon be weeded out of the race.[2]

Prayer has been tested by the experience of humanity. As we have seen, we hold that to be true which is capable of repeated verification. Read through the great Psalms, and hear the voice of a thousand years of Jewish history uttered in prayer and petition. Do these sound like the vapid dreams of a morbid and superstitious imagination? Down

[1] "Psychology," William James, Vol. 1, page 316.

[2] There is no hunger for anything not tasted, as John Fiske, in his "Through Nature to God," has well shown; "there is no search for anything which is not in the environment, for the environment has always produced the appetite. Then, may not this native need of the soul have risen out of the divine origin of the soul? It would at least seem that it has steadily verified itself as a safe guide to reality." "Concerning Prayer," B. H. Streeter, p. 118.

the centuries the human heart has prayed and repeated the universal experience of the Psalmists of old, as they will be doubtless repeated to the end of time.

Jesus prayed. Here is reason enough for me to test the possibility of prayer. If prayer could produce such a life, such a character, such teaching of truth, could give such a conception of God and such fellowship with him, let me learn its secret, let me test its efficacy. If he needed to pray, how much more do we. Let us read again the record of his life and his teaching on prayer, and feel its ring of reality. Even today he is teaching men as, at their request, he taught his first disciples to pray.

Men have prayed and tested the reality and power of prayer through the centuries since Christ. Experimentally it seems to work. Men of prayer are men of God. There is a power, a peace in their lives which the prayerless do not know. The early disciples had found in prayer a power which transformed them. The Apostle Paul seems to lay hold of this hidden secret which enables him to achieve the seemingly impossible. Men like Francis of Assisi, Martin Luther, John Wesley, and a great army of normal Christian people have found comfort and help in prayer. Their characters shine with a light not reflected by the prayerless.

We can prove the reality of prayer only by praying. No philosophy can prove or disprove it. No philosophy or science has ever shown that God cannot put a thought in the mind of man. If he cannot, he is more helpless than a little child or any man

who asks and receives what he needs from a friend. If God can put a thought in the mind of man, he can thereby answer most prayers through human co-operation.

Should anyone say that he does not know how to pray, he may soon learn the beginning of this simple art. Let him turn to the Sermon on the Mount, in Matthew 6:5-14. As a beginning Jesus teaches a typical prayer. Here are six simple petitions, three of them concerning God and three concerning our need. The prayer begins with "Our Father," his name or character, his Kingdom of good, and his will on earth. It also embraces our daily bread, our debts, and our temptations. Of the six petitions, one only is for material or temporal need, and that just enough for one day's supply of food. The other five petitions are occupied with the great moral and spiritual ends of life, for man does not live by bread alone. Here is a model prayer for us. It is being uttered daily by men who are praying in every tongue, and by learning not its words, but its spirit, we too may enter into a new life of prayer. We may begin with the thought,

"Speak to him thou for he hears, and spirit with spirit can meet;
Closer is he than breathing, and nearer than hands to feet."

But we shall end in the larger truth,

"My need and thy great fulness meet,
And I have all in thee."

IX

CONVERSION

What is a Christian? How can one live a Christian life and what do you mean by conversion?

In a developing world we are faced by that strange contradiction of life called sin. There seems to be something wrong with us, a kind of inner cleavage, a rift at the very center of personality. There is a maladjustment of life, a contradiction between the ideal and the actual, between what I might be and what I am.

Sin is living for partial ends and the assertion of my lower self, against the expression of my best and truest self in right relations with God and with my fellow men. It is living from the false center of self, in correspondence with a lower material, and at times sensuous environment. It is a break with the higher environment of the personality and a denial of the nobler possibilities of life. It is missing the mark. It is really a disease—the thriving of a lower parasitic form of life at the expense of the higher life.

For Christians, Jesus represents the embodiment of the supreme possibilities of the higher and better life. A Christian is just a follower of Christ, one who is honestly trying to follow Jesus' way of life.

"A Christian is one who is responding to all the meanings which he finds in Christ." The first followers of Jesus knew little of orthodoxy, of creeds, or of conventional theological belief when they began to follow him. They were just simple learners or followers of Jesus and that is all that we need to be.

For the Christian, all worthy aims are unified and find their driving power in supreme loyalty to Jesus and his cause. What is contrary to the ideals of Jesus, what will hurt his cause, whether in personal life, in business affairs, or in political relationships, you can count on the true Christian avoiding. What is in line with the ideals of Jesus, what will help forward his cause, to these you can count on a Christian giving himself with complete abandon. Seeking the Kingdom of God and his Righteousness is the center of his life and he finds all other true loyalties finding their place "added unto him," in relation to this supreme passion of his life.

Biologically, life may be described as a two-fold relation of action and reaction between the organism and its environments. It is always active toward two main results—hunger and love, self-maintenance and the continuance of the race, the struggle for life and the struggle for the life of others, self-realization and the realization of the life of the species. Before these two dominant instincts or capacities of life are fully developed, or if they are perverted, instead of hunger for life and its full realization, we have the manifestation of *selfishness,* or living for one's own partial ends, regardless of the welfare of others;

and before love is developed as the full sharing of life for the mutual benefit of all, we have *lust,* the desire to possess for our own selfish, partial ends without regard to the worth and welfare of others.

What then is conversion? It is the process, whether sudden or gradual, by which this loyalty to Jesus becomes the reality of a person's life. For some it represents a series of forward steps. For others, who have been living contrary to Jesus and his ideals, it means literally turning around, a change in the moral direction of life. When the lost son came to himself he decided to go back to his father. Conversion is a turning from the false center of self to the true center of God as revealed in Jesus; from a base selfishness to a true self-realization in life more abundant; from the false lust of an anti-social life to the fullness of love as the complete sharing of life in limitless self-giving. For those who have grown up without relation to Jesus, conversion represents a change of spiritual center as radical as the shift from the earth as the false center of the Ptolemaic, to the true sun-centered Copernican system of astronomy. It is spiritual self-realization in the adjustment of the individual in the three relationships of life, religious, moral and social. It is a new orientation to the spiritual universe. It is "the birth of a new dominant affection by which the God consciousness hitherto marginal and vague becomes focal and dynamic." [1] Conversion means the unification of the divided self, or the victory of the true self in its identification with the

[1] Saunders, "The Adventure of the Christian Soul."

ideal, as a house no longer divided against itself. This involves three results.

1. A new vision of God and of the meaning of the will of God in human life, resulting in a new sense of joy and power.

2. Christ once a fact of history becomes now a fact of conscience and of experience. The lower self as the habitual center of one's personal energy is segmented, objectified as the "tempter," rejected and denied, as in the struggle in the soul of every man dramatically described by Stevenson in his "Dr. Jekyll and Mr. Hyde." The lower nature is now renounced and lurks without instead of dominating within.

3. A new enthusiasm for humanity, expressing itself in a life of service and sacrifice. The new man, for he is indeed "a new creature," is called not only to love God with all his heart or affection, with all his mind and thought, with all his strength and service, with all his soul or self, but he must love his neighbor as himself. The individual and the social aspects of the Christian life become the two poles of a current of full power, two coördinate hemispheres of the one full orbed reality of life.

Conversion may be either sudden or gradual, according to one's temperament, training or past life. If sudden the "new man" looks with joy upon what seems to be a new world, in the words of Tagore, "The whole world was one glorious music and rhythm"; or as described in the record of John Masefield's "Everlasting Mercy,"

"Oh glory of the lighted mind
How dead I'd been, how dumb, how blind.
The station brook to my new eyes
Was bubbling out of paradise,
The waters rushing from the rain
Were singing Christ had risen again.
I thought all earthly creatures knelt
From rapture of the joy I felt."

Professor James, in his "Varieties of Religious Experience" defines conversion as the process by which "a life hitherto divided and consciously wrong, inferior and unhappy, becomes united and consciously right, superior and happy in consequence of its firm hold on religious realities." [1]

Multitudes of lives have found the reality of this experience of conversion, like those recorded in Harold Begbie's "Broken Earthenware," forming in every age continuous additions to the Acts of the Apostles. As Pascal says, "that which happened to Jesus Christ is transacted in the soul of every Christian." Thousands, or rather millions have found

[1] Summing up a vast field of human history covering many centuries and all types of mind, Professor James comes to the following scientific conclusions as to the reality of religious experience:

1. "That the visible world is part of a more spiritual universe from which it draws its chief significance.

2. "That union with or harmonious relation to this higher universe is our true end.

3. "That prayer or inner communion with the spirit thereof is a process wherein work is really done, and spiritual energy flows in and produces effects within the phenomenal world.

4. "Religion includes a new zest which adds itself like a gift to life.

5. "An assurance of safety and temper of peace and preponderance of loving affections."

"God thus becomes the supreme reality. We and God have business with each other and in opening ourselves to his influence our deepest destiny is fulfilled. The universe takes a turn for the worse or better in proportion as each one of us fulfills or evades God's demands."—"Varieties of Religious Experience," p. 485.

the experience of General Booth, "The Holy Spirit had shown me that my real welfare for time and eternity depended upon the surrender of myself to the service of God. After long controversy I made this submission, cast myself on his mercy, received the assurance of his pardon, and gave myself up to his service with all my heart."

As to the means of realizing this spiritual life, there are three common errors to be avoided. First of all, no man can get right within, merely by outward forms and ceremonies. Outward acts and forms have their place if they represent inward spiritual reality. But the essence of religion is an inward relationship, not an outward ceremonial. No mechanical or formal rite is a substitute for this inward transformation. The Pharisee thought he was saved by his outward institutions and privileges; by circumcision, the passover, the scrupulous tithing of petty trifles; he overlooked the great essentials of justice and mercy, of love for God and man.

Again, a man is not made right by purely selfish or legal good works to acquire merit. These have always been the first impulse of the natural man in every age and in every religion. But the inevitable failure of this method is evident in the very nature of the case. For religion, as we have seen, is not an attainment but an attitude, not the making of a record but the making of a man, not a series of Pharisaic meritorious works, but the loving personal relationship of a son to a Father. Many a modern man, who never dreams himself to be a Pharisee, sets up some subjective or arbitrary standard of his

own of outward morality and because he is better than some others around him, or prides himself on his generous impulses, or has done "about as near right as he can," thinks he has all the religion he needs. He forgets that religion is not only doing right, but being right, with God, with one's self, with one's fellow men.

A third error is avoided if we remember that religion does not consist in the pride of knowledge, nor in dead and formal "faith without works," nor in mere orthodoxy of belief. It is not outward familiarity but inward response that determines religious reality. We are rightly related to God by faith alone, but true faith is never alone, it always manifests itself in works. Faith is the root, works are the fruit; faith is the cause, works are the result.

On God's side conversion is the giving of a gift, on our part the receiving of it. Jesus, however, did not speak of this experience as of a deep theological mystery, but as the simplest and most natural thing in the world. In the first gospel he is recorded as speaking of it under such natural figures as simply entering a door or gate, accepting an invitation to a glad wedding feast, turning to God with the teachable spirit of a little child. In the second gospel it is just believing a piece of good news, following a person in fellowship and service, with the resultant healing of a divided, broken personality so that life is made "whole" with all its powers restored. In the third gospel the experience on God's side is likened to the finding of a lost sheep by a shepherd

or a lost coin by its owner, and on the man's side to the return of a lost son to his father. In the fourth gospel it is the receiving of a person as an indwelling guest in the heart, or, to an ignorant woman, it is likened to taking a drink to quench the thirst of life.[1] Only once to a theologian does he speak of the mystery of being "born from above," and after all what more is that, on the human side, than just entering life, or beginning to live as a little child? Becoming a Christian is just beginning to be one, becoming a learner of Christ's teaching and a follower of his life.

The clearest teaching of all is that of the simple story of the son who lost his father. He was wrong with his father, with himself, with his family. He turned his back upon his father and his face to his own selfish love of sin. He was "lost" to his father, that is, he was away from the one to whom he belonged. Rags, swine and harlots were only the outward symbols of the wrongs that started when he turned his back on his father, for he was equally wrong whether in rags or in respectability, with swine or with selfish Pharisees. Observe the manner of his return when he said, "I will arise and go to my *father.*" He did not stay away to earn merit or become more respectable. And "he came to *himself,*" for he had been living beside himself, or beneath himself, out of his true self. As the meaning of the word conversion implies, he simply turned

[1] See Matthew 7:13, 18:2, 22:2. Mark 1:15, 17. Luke 15. John 1:12, 3:16, 4:10, 14, 5:24, 10:9, 10.

around and came *home* to a new life of joy and service.

This challenge must face every reader of these lines. Professor James in his classic essay "The Will to Believe," shows that every proposal to act comes to us in the form of an hypothesis. It may be an issue that is either living or dead; it may be one that is either forced or avoidable; it may be either momentous or trivial. The question that we now have before us is that of the very meaning of life, involving also the questions of the existence and nature of God, the value of Christ, the call of duty, of social obligation and of human destiny. It is a living issue, it is unavoidable, and it is momentous. It affects character and destiny for time and eternity. It is for every man the supreme question, for upon it all the issues of life depend.

This, in a word, is the meaning of conversion, the way of entrance into the Christian life. Has the reader taken that way for himself?

X

MORAL MASTERY

In the struggle with temptation, what is the secret of moral mastery over one's self? How can I get victory over sin?

In discussing conversion we found that sin was living on the lower instead of the higher plane, for the lower self instead of the higher. If this is so, the secret of victory over sin will be not violently overcoming the lower desires but of lifting life to a higher plane, not in repression of the lower but in expression of the higher, not in seeking to eradicate evil but in overcoming it with good, not in morbidly dwelling upon our sins but in forgetting ourselves in the abandon of a great quest and in seeking first the highest aim of life.

Psychologists who deal with abnormal behavior, say it arises usually from the repressing of the great natural instincts of life. Thus man has the instincts of pugnacity and of sex. These are not, as the ascetic morbidly believed, carnal and sinful, but normal inherited instincts, God-given potentialities of life. The instinct of self-assertion and pugnacity may be wrongly developed in the street fighter or gunman, or realized as a great driving power in a Wilberforce as he battles with the slave trade for forty-six years and helps to free, without a bloody

war, all the slaves in the British Empire. In the same way sex is the basis of much of the highest idealism in life. It may be perverted to vice or crime, morbid introspection, or ingrowing repression that will fester and poison the whole life, or it may be lifted to a higher plane of normal healthy expression.

It must be recognized at the start that here is a great dynamo of power that may be geared for destruction or construction. We must abandon the false and ancient dualism between the sacred and secular, the spiritual and physical.

Modern psychologists show that for moral victory we need not primarily struggle for repression, but "sublimation" and expression. By sublimation we mean giving realization to a normal instinct on a higher plane, or if repressed in one way giving a new channel of expression in another way that is good. It is the forgoing a lower, limited, immediate gratification of desire, for a nobler, richer, more lasting satisfaction on a higher level of life.[1] Do not retire to a cave or monastery to "mortify the flesh," but in healthy social life forget the struggle by losing yourself in service, in a great enthusi-

[1] Thus sex is the physical basis of the highest and finest developments in life. It is normal, natural and of divine origin. For "God created man in his own image . . . male and female created he them. And God blessed them . . . and God saw everything that he had made, and, behold, it was very good." From this God-given basis of sex, when developed on the higher, spiritual plane, springs love, manhood, womanhood, the home, the family, fatherhood, motherhood, our very conception of God as "Father," parental care, sacrifice, service, chivalry, the love of beauty, art and much of our highest experience in morality and religion. Let us not therefore look upon that which God has blessed as common, or unclean, or as some secret, hidden thing.

asm for a goal so high that the lure of the lower life will appear loathsome and morally impossible. Jesus' way of life and his quest of the Kingdom of God, will afford the most successful antidote for the lower life. There will come times, however, of choice and of struggle, as when Jesus retired to the wilderness to have it out once for all with certain temptations, and then, consumed by a great purpose and dominated by a major choice, lived on such a high plane that all the lower attractions were excluded and exposed as false denials and contradictions of the true life. We usually fail, not because we do not struggle hard enough, but because we live on the lower levels of life, because we lack the expulsive power of a spiritual dynamic.

We have seen that sin is selfishness, the assertion of self-will against my right relation to God, to myself, to my fellow-man. We have seen that the two basic instincts or tendencies of life, hunger and love, when undeveloped or perverted manifest themselves in selfishness and lust. These correspond to two prevailing types of temptation, sins of disposition rooted in selfishness, and sins of appetite rooted in lust.

In order to study the psychology of temptation, we may take as typical of the latter the illustration of Esau selling his birthright for a mess of pottage, or the progressive steps in David's fall.[1] St. Augustine sums up the psychology of sin in four words—"A look, a form, a fascination, a fall." [2]

[1] Genesis 25:29-34; Hebrews 12:16. II Samuel 11:1-5, 14-17, 12:1-15.

[2] "Imago, cogitatio, delectatio, assensio."

We may trace the psychology of Esau's temptation in these four successive steps.

1. *Attention.* There is first the concentration of attention on the object of his selfish appetite, upon a partial not a true end, upon the pottage rather than the birthright. Upon this fine edge of attention turns the quivering scale of life, for "what gets your attention gets you." We become like what we look at. The stream of thought is controlled by sensation from without and the law of association within the mind. The whole trend of life is determined by the direction of attention—"whoso looketh," directing his attention to the lustful and low, commits sin.

2. *Imagination.* Attention leads to the forming of a mental picture thrown into the foreground of the clamorous and imperative present, offering the promise of immediate gratification. By filling the mental screen and concentrating the focus of the mind on immediate gratification, the man becomes blind to the reality of the life-long loss of the birthright, of character, of happiness and of real life. Every temptation is at bottom a lie, a false promise. And it begins in the mind. Here we stand or fall. "All character begins in thought; and all thought tends to action." As you think, so you will do.

3. *Desire.* Attention and imagination arouse the strength of desire, deep-rooted back in habit and heredity, in man and in the brute. Desire rises, clamorous to possess and to satisfy itself. It gains strength by concentrating attention on its object, until the man is finally swept past "redemption

point" in the Niagara current above the falls, and is lost in the roaring torrent that dashes over the precipice of sin.

4. *Choice.* By the concentration of attention, by the false picture of imagination, by aroused desire, gradually thought by thought, the man gives way, by growing familiarity, by compromise, till the will has yielded. It is not usually by one decisive conscious choice that a man falls, but by a gradual transition in the choice of the lower evil which gives the false promise of satisfaction.

Thus Esau despised his birthright and went on his way in the disgust of satiety, for appetite is long and satisfaction is short, and the glutting of the momentary desires of the lower appetites can never satisfy the higher and eternal demands of man's nature which is essentially spiritual. Thus Esau reënacts the scene pictured in the Garden of Eden which is repeated in the tragedy of every disillusioned life. How different sin looks before and after it is committed! Temptation is first suggested as "good for food," "pleasant to the eyes," and "to be desired to make one wise"; but after the man's fall the hideous lie stands out in its true colors as "the lust of the flesh and the lust of the eyes, and the pride of life."[1] Instead of promised "food" one finds the disgust of satiety; the "delight to the eyes" gives place to the shame of sin; and instead of wisdom, man finds folly, misery and death. Human history on its negative side has been one long disillusionment of a prodigal humanity feeding on

[1] Genesis 3:6 and I John 2:16.

husks. Once and for ever, *every temptation is at bottom a lie.* It is a series of false promises. The first lie is, "Just this once, there is no harm"; the second, "Once more, and then I will swear off"; the third, "Now I have fallen I might as well go for a sheep as a lamb"; the fourth, "Now I have failed there is no hope, what is the use of trying again?" Each is false and leads to further sin. The only safeguard for a credulous humanity is to know the truth, and the truth shall make us free.

When once a man has fallen, what are the results of sin? In its nature, sin is rebellion against God and it results in alienation or separation from him. It weakens the character and tends to a disintegration of the integrity of the personality. Even if forgiven, the man reaps what he sows and he is not the man he would have been had he not fallen. Further, sin robs a man of power for service. It leaves him a blinded and impotent Samson just when his fellow-men need a deliverer and a leader. It results in the loss of happiness to the individual, and finally in social misery. It is the blighting and blasting of human life.

If such are the results of sin, of which we all know something in experience, what is the psychology of victory? It lies, in a word, in "the expulsive power of a new affection." One impulse can only really be displaced by another. Victory depends on our habits of life, upon our master purpose and its expulsive power, upon the clear vision this gives us of the false lure of the lower alternatives. But in the formative crises of choice, in the inevitable

times of struggle victory turns chiefly on the single fact of attention. Here is the secret of victory in a nut-shell—*the will to attend to the good.* But the will may be weak and well-nigh impotent unless motivated by some dominant affection, ideal or relationship. Only when ideas are touched with emotion do they become dynamic ideals. Only a higher love will expel the lower lust. As Dr. Richard Cabot says, "Passion can be mastered only by intenser passion. By consecration of the affection we gain victory over the lower impersonal affection." [1]

President King writes,

"The problem of Christian character is the problem of meeting temptation. That in turn is the problem of self-control. The center of self-control is the will and the center of will is *attention, i.e.,* victory over temptation depends on ability to hold attention firmly fixed on the higher considerations. . . . Do not dally with temptation. Do not tarry in the presence of it. Do not do in thought the act to which you are tempted. The thinking has its immediate bodily effect, its tendency to pass into act. When you dally with temptation, when you see how far you can go in imagination without toppling over the precipice you are simply heating some brain center and getting a thought ready to discharge into act. You are playing with sparks over a powder mine, nay putting your finger on the trigger of a gun and beginning to press it and yet expecting it not to discharge." "The great secret of all living is the persistent staying in the presence of the best."

[1] "What Men Live By." Richard C. Cabot.

Temptation makes its appeal not as a cold abstraction but to flesh and blood; and victory will be found for most men not in abstract considerations of virtue, but in the warmth and passion of a personal relationship. Some dominant affection must be found stronger than the lure of the lower appetite. Victory is sometimes found over a particular temptation in the human relationship of "falling in love."

> "The thoughts ye cannot stay with brazen chains,
> A girl's hair lightly binds."

But as a matter of historic fact, the chief impetus for moral victory has been found in a vital, personal relationship to Jesus Christ. In four words we may describe the psychology of victory as we have that of sin.

1. Attend to Christ; "looking away from all else unto Jesus the author and finisher of our faith." [1] Beholding him, we are changed into the same image from character to character. We become like what we habitually behold. A man who looks at obscene pictures rouses the impure within himself. The men who associated with Jesus became strangely like him. Sin is caused by a narrowing of consciousness to the point of self-gratification. Its corrective will be in a widening of consciousness to take in one's whole birthright and the larger realities of life; or in the moment of crisis, by a concentration upon that which has the greatest moral expulsive power in life. In the actual experience of Christians that power will be found to be in Jesus himself.

[1] Hebrews 12:1, 2.

2. Imagine Christ, his presence, his love, his purity, the kingdom of life and happiness and victory which he offers to realize in our experience, and the bitter misery of shame and defeat and death that result from sin. "Ye shall know the truth and the truth shall make you free."

3. Arouse the love of Christ in your heart, not as an empty emotion, but as a mighty constraining impulse against sin, combining all the motive of the love of God and the ability to serve our fellow-men if we overcome. "For their sakes I sanctify myself that they also may be sanctified."

4. Strengthen the will and reënforce it by that act which is found to have the largest expulsive power for good in your life, whether it be the reading of scripture, or prayer, or by realizing the presence of Christ. Choose Christ decisively, then count the issue closed and yourself as "dead to sin" as a moral impossibility. Protracted dallying with temptation and continual longing for the lower gratification leads you into a sensuous state which almost inevitably tends toward its gratification. In the mountains of India we had to live "above the fever line."

All these four can be summed up in a word which epitomizes the experience of Jesus' followers, "He that *abideth* in him sinneth not."[1]

Let us make of every temptation a positive opportunity for character. It is not only a lure downward, it is also a call upward. Never be discouraged. This is not a matter of a moment but

[1] I John 1:5-10, 3:1-6.

the permanent central issue of life in the development of character. One victory won and you may become forever a new man. The old psychology said, "a man does what he is"; past character expresses itself in the present act; but the new psychology says with equal truth and more hope, "a man is what he does," the present act determines the future character. Do and you will be, act and you will become, overcome now and you become forever a new man.[1] Like Jesus after his temptation in the wilderness, you will return in the power of the Spirit for a life of spiritual service and strength. In good as well as in evil, "Sow a thought, you reap an act; sow an act, you reap a habit; sow a habit, you reap a character; sow a character, you reap a destiny."

Professor James in his chapter on Habit suggests three psychological principles which we may well apply to our spiritual life.

1. "In the acquisition of a new habit, or the leaving of an old one, we must take care to launch ourselves with as strong and decided an initiative as possible.

2. "Never suffer an exception to occur. Each lapse is like the letting fall of a ball of string which one is carefully winding up. It is necessary above all things never to lose a battle. It is surprising how soon a desire will die of inanition if it is never fed. Without unbroken advance there is no such thing as accumulation of ethical forces possible.

[1] H. C. King, "A Rational Fight for Character."

3. "Seize the very first possible opportunity to act on every resolution you make and on every emotional prompting you may experience in the direction of the habits you aspire to gain. Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning our own fates, good or evil. Every smallest stroke of virtue or vice leaves its never so little scar. Nothing we ever do is, in strict scientific literalness, 'wiped out.' Such is the testimony of Psychology."

Remember finally, since temptation is so strong that it is beyond your strength, that you need also some spiritual power that is beyond you. Here is the central secret of victory over sin—"He that abideth in *him* sinneth not." [1]

[1] What God has purposed "He is able to perform." "He is able to make all grace abound unto you, that ye, having always all sufficiency in everything," may have victory over every temptation. "He is able to save to the uttermost" every tempted man. "He is able to keep you from falling, to guard you from stumbling." "He is able to make the weak brother stand." And God asks "Believe ye that I am able to do this" for you? If God is for us, who is against us? See Eph. i. 4; I Thess. iv. 4; iii. 8; v. 23; 2 Cor. ix. 8; Heb. vii. 25; Jude 24, I John 3:6.

XI

IS OUR RELIGION WORTH EXPORTING?

In view of the great evils and the unsolved problems which we are facing in our own country, how are we justified in undertaking foreign missions to other lands? Is Christianity such as ours worth exporting?

We admit the staggering evils and overwhelming problems found in America today. We shall try frankly to face these in the section on social and industrial questions. But one of our greatest national evils is selfish isolation. We shall never save ourselves nor help the world by selfishness. Turning our backs upon the world's need will not improve our own condition. In serving our fellow-men and other nations we may help to solve our own problems. As in the case of the individual, the nation that saveth its life shall lose it and the one that loseth its life in service shall find it. Are we to become a Dives among the nations with a hungry world knocking with gaunt and bony hands at our gates of brass? If so we shall lose our own soul.

If we go abroad to serve, either in missions or in commerce, it should not be without a deep sense of the need at home and of our own unworthiness, and it must be in no false sense of superiority. We must go to recognize the good in every race, nation,

civilization and religion. Without such good no race or religion would have survived and endured until the present. Unless we have a deep love and sympathy for the people among whom we work we will not succeed.

Though we must frankly admit our national shortcomings and the elements of worth in every other race and religion, we must not be blind to the responsibility for our privileges that must be shared. First and foremost, there is the privilege of the knowledge of God as revealed in Jesus which has been the source of most of what is best morally and spiritually in our own civilization. Each religion may be tested by four standards—its conception of God, of man, of duty and of destiny. Christianity in its primitive and purest form contains four dynamic concepts: one God, as a loving heavenly Father of all men; one humanity of universal brotherhood, undivided by race or rank; one Saviour, revealing the nature of God, the duty of man and the way of life, in the self-sacrificing service of love; one destiny, in the realization of personal life, abundant, expanding and eternal, and of social redemption, in the building of a Christian social order. God as Father, man as brother, Jesus as Saviour and the commonweal of God as our social goal are the four unique possessions which we must not keep for ourselves alone but must share with all men.

While whole volumes would be required to do justice to the elements of truth and beauty which exist in other religions, yet mere sentiment and sympathy must not in common honesty blind us to

their radical defects. If we fairly examine these religions in the light of Jesus' teaching we shall find that to the believers of each we may bring a unique message of life which they deeply need.

Judaism, despite its high ethical monotheism and prophetic promise, was never able to break beyond the boundaries of an exclusive nationalism and to become a gospel to Gentiles, or a universal religion, save as it was fulfilled in Jesus himself.

Confucianism, while it contains high, abstract ethical principles, is by its inevitable traditions and associations, riveted to the past and to the social order of the conservative China of the ancients. Grounded in a self-centered "superior man," it lacks the mighty dynamic of a great monotheism. It has recognized no relation of the common people to a personal God, it has deified ancestors but revealed no Heavenly Father. It has permitted polygamy, and polytheism, but it is without a Saviour, without prayer, without adequate comfort in life or death. Its rigid conservatism affords no principle of progress. It has never appealed to or satisfied the masses even in China itself and offers no religious challenge to other nations.

Hinduism is the religion of contemplation and aims not at the realization of personality in complete relationships, but at absorption into the infinite. If God alone is real, the individual man, who to Jesus was of infinite worth, becomes an illusion; history, science, the whole material world and human life are a dream. Offering an esoteric, pantheistic philosophy for the privileged few of

high caste, but without an adequate motive of service for the many who are left in animism, polytheism, idolatry and superstition, it breaks down both in ideal and in practice. With all its elements of beauty and truth which will survive, it has never been able to purge itself of the foul and ignoble. It has given no clear and consistent view of destiny in the mists of rebirth and almost endless transmigration in this world, and of impersonal absorption of the individual in the life to come. India is its embodiment and illustration. Bound by the social system of caste, it offers no missionary message for all mankind and no final goal for humanity.

Buddhism counts not only man and the universe but even the Absolute as illusion. The world is not to be redeemed or overcome but renounced. Personal life is not to be realized but rejected. The mother who has lost her child is not to hope for reunion with her loved one in a life after death, but to love no more, for love and desire are not to be satisfied but suppressed. The goal of Buddhism is no new social order, no Kingdom of God on earth, but a dim, distant, indescribable Nirvana. It offers no adequate social gospel. With the static hopeless atheism of Southern Buddhism and the superstition of many gods and demons in Northern Asia, it does not seem to offer any challenging ideal of hope to the enlightened world of today.

Islam, by its bold monotheism and stern morality, has lifted the degraded polytheists of Arabia and the savage cannibals of Africa. But its God, instead of being a loving Father in Heaven is the apotheosis

of autocratic power, a "Sultan in the sky." Man is a submissive subject rather than a son. He is under legal religious rules rather than a constraining love, under an earthly absolutism rather than the freedom of democracy. Islam commanded propaganda by the sword rather than by a cross of sacrifice. It has cast its darkest shadow over womanhood in countenancing slavery, polygamy, concubinage and unlimited divorce, even in its authentic source, the Koran. The fruit of Islam is Turkey, and its illustration is in the lands the Moslem has conquered. It has always sprung from or tended toward a desert.

Only in Jesus do we find simply and consistently the truth of one loving, holy God as universal Father, man as son of God united in one brotherhood, both bound together by love, the principle of their common nature, and expressed in service for a universal Kingdom of God.[1]

Under these non-Christian religions the mass of mankind is still living. We go not to destroy but to fulfill all the aspirations of the human heart and of the ethnic religions. In the continents of Asia and Africa alone, half the human race still cannot read or write in any language. On the mainland of Asia as a whole and throughout the greater part of Africa, nine-tenths of the children are not at school. Half of the human race is relatively poor. Half of them are beyond the reach of modern medical sci-

[1] Hegel speaks of Christianity as the one religion of Spirit which proclaims at once the supreme value of the individual and the need of the society to bring him to perfection.—Gwatkin, "The Knowledge of God," I, 256.

ence. Over half of them still worship God through the imperfect symbol of some idol or fetish that misrepresents him rather than represents him as a loving Father. Half of humanity has never heard the good news of Jesus' way of life. For every two thousand Christians in America, we send one to that half of humanity while one thousand nine hundred and ninety-nine stay at home. As truly as the Apostle Paul carried the life-giving Gospel to the continent of our savage ancestors in Europe, when he responded to the call "Come over and help us," so truly may we carry the same dynamic of a new way of life back to the continent of Asia, in their unconscious and unuttered need, "Come back and help us." The East with all its latent worth and passionate possibilities asks the return of the gift of life which they gave to us. They too are facing the crisis of the new world situation.

It is not a question merely of sending out a few missionaries. We must humanize and Christianize our entire impact upon other nations. We need, as Basil Mathews says, "the sustained labor of a manifold moral leadership, rooted in spiritual reality." "This new world order will be triumphantly achieved only through the free enlistment of this generation of young men and women for the common service of the civil servant, the teacher, and the missionary; the artist, the doctor, and the nurse; the soldier and sailor, the social worker, the lawyer, the engineer, the planter, the priest, and the prophet, the member of Parliament, the parent, and the merchant."

There are special needs in the present period of

transition in the world's life. Apart from certain primitive pioneer fields hitherto neglected or inaccessible, from now on in the great mission fields we need quality rather than quantity. Only carefully chosen and fully qualified men and women should go as missionaries. Only those should be sent who can really represent Christ as his interpreters and ambassadors, who can bring the best from their own lands and appreciate the best in the countries to which they go.

Again, we should go not so much to *be* leaders as to *make* leaders, not to assume an autocratic control of mission "agents" but to develop an indigenous leadership in friendly coöperation with the people and to count our mission a temporary failure until responsibility for the work is first shared with and then transferred to them. Autocracy and paternalism linger long in political, industrial and religious life, both at home and abroad. If we follow Jesus' way we must believe that men can be trusted, in government, in industry and on the mission field. The people themselves possess the latent capacity for leadership and we must seek rapidly to develop it.

And lastly, let us remember that we go to an awakening modern world, which is facing the crisis of national, racial, industrial or religious upheaval. The students in the universities of Japan, China and India are studying the most advanced modern science and philosophy. They are acquainted not only with the principles of evolution and historical criticism, but often with the most radical literature

also. No obsolete medievalism or obscurantism or appeal to the authority of orthodoxy will avail. A missionary must know the problems of the modern world and be able to meet them. He should have not only an individual but also a social gospel to meet the rapid industrialization of Japan, China and India. He should not stand helpless without vision or message or remedy, as childhood, womanhood and manhood are consumed under inhuman conditions of low wages and long hours in order to produce swollen profits and fortunes for a few profiteers and rivet a system of oppressive capitalism upon the Orient of the future. For weary centuries to come these lands must not follow the discredited methods of Western capitalism and industrialism. They need immediately the social message of Jesus practically applied to their appalling social and industrial conditions. A young missionary cannot do this if he has only been trained in dead languages and formal orthodoxy with no reference to the crying social needs of the modern world. He must have a whole gospel and be ready to apply it to the whole of life in these awakening lands.

The contrast of the awakened modern Orient and the medieval Western student is shown in a letter written by the great Indian poet, Tagore. A young volunteer from a Western college had informed the poet of his momentous decision to come to India, and of his intention to be "kind to the natives." We quote it not as agreeing with all its implications but as illustrating the attitude of leaders in Asia today and of the absolute necessity of love as the

greatest thing in the world. The letter shows that they are facing a crisis in foreign missions as well as at home.

DEAR MR. ——

I have read your letter with pleasure. I have only one thing to say—it is this: Do not be always trying to preach your doctrine, but give yourself in love. Your Western mind is too much obsessed with the idea of conquest and possession, your inveterate habit of proselytism is another form of it. Christ never preached himself or any dogma or doctrine—he preached the love of God. The object of a Christian should be to be like Christ—never to be like a coolie-recruiter trying to bring coolies to his master's tea-garden. Preaching your doctrine is no sacrifice at all—it is indulging in a luxury, far more dangerous than all luxuries of material living. It breeds an illusion in your mind that you are doing your duty . . . that you are wiser and better than your fellow beings. But the real preaching is in being perfect, which is through meekness and love and self-dedication.

If you have in you your pride of race, pride of sect and pride of personal superiority strong, then it is no use to try to do good to others. They will reject your gift, or even if they do accept it they will not be morally benefited by it—instances of which can be seen in India every day. On the spiritual plane you cannot *do* good until you *be* good. You cannot preach the Christianity of the Christian sect until you be like Christ; and then you do not preach Christianity but love of God which Christ did.

You have repeatedly said that your standard of living is not likely to be different from that of the "natives"—but one thing I ask you, will you be able to make yourself one with those whom you call

"natives," not merely in habits but in love? For it is utterly degrading to accept any benefit but that which is offered in the spirit of love. God is love—and all that we receive from his hands blesses us—but when a man tries to usurp God's place and assumes the rôle of a giver of gifts and does not come as a mere purveyor of God's love, then it is all vanity.

Yours faithfully,
RABINDRANATH TAGORE.

PART II: SOCIAL AND INDUSTRIAL QUESTIONS

XII

CHALLENGING PROBLEMS

What are the outstanding social and industrial problems confronting us today?

What is the solution of our race problem, especially with regard to the twelve million Negroes in America?

In our international relations, what should be our attitude toward war? Is war ever justifiable? How can we put an end to it?

What should be our attitude toward labor unions and to labor's claim to the right of collective bargaining?

What is the "Social Gospel" and what is the social function of the church?

What is the Christian solution of our industrial, racial and international problems?

What are the outstanding social and industrial problems confronting us in facing the crisis today?

We must include the political problem of selfish graft on the one hand and equally selfish profiteering on the other; our acute and unsolved race problem; our serious industrial strife, with America leading the world in the number of strikes; the injustice of vast wealth for the few and poverty for the many; the problem of the open shop drive, and "the denial

of the right and opportunity to form effective organizations" on the part of labor; the twelve-hour day and the seven-day week which still continue in several industries in this country;[1] the labor spy system in industry; the problem of freedom of speech, post-war propaganda, and a corrupt press; and international problems that threaten the world with war.

We have seen that the recent war left the world confronted by three overwhelming problems, and rent asunder by three great cleavages of humanity, in national, racial and class or industrial strife. This new national, racial and class consciousness, this rising spirit of democracy with the demand for equal opportunity, is usually resented by the privileged nation, race or class in power, as a menace to their long cherished special interests, hence the present world-wide unrest and strife.

Vast changes are sweeping over the world. The writer stood recently at the Three Emperors' Corner in Upper Silesia, where the ancient empires of Russia, Prussia and Austria met, and where the three emperors came together to make their compact to defeat Napoleon. What a change has taken place there today. Where now are these dynasties

[1] Horace B. Drury—*Taylor Society Bulletin,* February, 1921. See also "Three Shifts in Steel," *The Survey,* March 5, 1921. The Federated American Engineering Societies have made a study stating that there are 40 to 50 industries in the United States involving a certain amount of continuous operation. It is estimated that the number of shift workers is somewhere between 500,000 and 1,000,000. The number of men on 12-hour shifts in the period preceding the depression was about 300,000. One-half of this number were within the steel industry.—*Iron Age,* Feb. 23, 1922, p. 521.

and empires? The Romanoffs, the Hapsburgs and the Hohenzollerns that ruled most of the continent of Europe up to the outbreak of the war, have passed away. Russia, Germany, Austria and the surrounding nations have become republics, and free nations are gradually rising out of the wreck of the old autocracies. Similar changes are taking place throughout the world.

We are standing at the beginning of a new creative epoch in history. We are already in the midst of one of the great migrations of the human spirit. The tides of democracy are sweeping around the world. We are indeed facing a crisis. Great as was the political change wrought in France by the French Revolution, greater still will be the change for the world in this new era, political, social and industrial. The old world of special privilege for the few, whether of autocracy, aristocracy or plutocracy is doomed. We have seen that there is an old order of materialism and of selfish privilege supported by the competitive and coercive force of militarism, with chronic latent strife breaking out periodically into overt war. This old order is weighed in the balances and found wanting. But a new social order, which a Galilean carpenter called the Kingdom of God, is coming. As General Smuts said: "The old order is dying all about us. It must also die within us."

We have seen that there were three great social problems in the world today, national, racial and industrial. These are the three crucial issues in America also. Politically, in our city, state and

national governments, we are facing the two-fold danger of selfish bribery and corruption on the one hand and of selfish profiteering on the other. A leading social worker in New York said after a recent election when the party of "good government" was defeated, "I would rather vote for Tammany Hall with its known vice and crime, bribery and corruption, than for your so-called party of good government which is often controlled by the selfish profiteering of the money power that would sell out the franchises and exploit the people quite as readily and far more successfully than Tammany Hall."

XIII

THE RACE PROBLEM

What is the solution of our race problem, especially with regard to our relation to the twelve million Negroes in America?

Approximately one-third of the world's population is white, nearly a third is yellow and a little more than a third black or brown. Thus two-thirds of mankind are colored. Does not this imply that if we believe in humanity, as such, we must believe in colored people, for they form the majority of mankind?

We are especially concerned, however, with the immigrant landing upon our shores [1] and with the twelve million Negroes in America whose ancestors were dragged here in slavery during part of the four centuries that so-called "Christian" nations ravaged Africa. We must face the problem in view of the stubborn fact of race prejudice. Mr. H. G. Wells says: "I am convinced myself that there is no more evil thing in this present world than race prejudice; none at all! I write deliberately—it is the worst single thing in life now. It justifies and holds together more baseness, cruelty and abomina-

[1] In Greater New York 35.46 per cent of the population are foreign born; while 76.42 per cent are either foreign born or the children of foreign born; approximately one in four is a Hebrew.

tion than any other sort of error in the world." Lord Bryce in his "Race Sentiment as a Factor in History" shows "that down till the days of the French Revolution there has been very little in any country, or at any time, of self-conscious racial feeling. . . . No people was ever prouder than the Romans nor with better reason, yet in the fullness of their strength when they held themselves called by fate to rule the world, they showed little contempt for their provincial subjects and no racial aversion."

Whatever may be said of the past, we face today in America an almost incalculable and unbelievable race prejudice that often shows itself in lawlessness and mob violence. Ex-President Taft in an address before the Civic Forum in New York in 1908 declared that there had been in America, between 1885 and 1908, only 2286 legal executions, while during the same period there had been 131,951 cases of murder and homicide. Although there has been a slight improvement in recent years, since 1885 we have put to death up to the present time over 4000 by lynching and mob violence, an average of two every week or more than one hundred every year for the last thirty-seven years. Nor can this be considered a sectional matter as only five states in the union have clean hands with regard to lynching. No other nation in the world has such a disgraceful record. Lynching is never practiced in Europe. It is unknown in South America, and during more than twenty-five years the writer has never known of a single case in Asia in the countries where he has

worked, in India, China or Japan. Even a Turkish Ambassador became *persona non grata* to our government for calling attention to the moral inconsistency of the United States in denouncing the outrages perpetrated by the Turks on the Armenians while such outrages are habitual in America under our system of lynching.

America is held up to scorn in the press both of Europe and Asia as the one country that condones this barbarous, inhuman and unchristian practice. This is a serious hindrance to the work of Christian missions in China, India and other lands. It is constantly thrown in the teeth of our missionaries. Our country cannot remain half lawless and half law abiding any more than half slave and half free. If respect for law is habitually broken down by the practice of lynching, it inevitably undermines our moral fibre. Every time a Negro is lynched or burned at the stake the public participates through the press. A minister of the Southern Methodist Church recently said that in some districts all the cases of mob violence were Methodist or Baptist lynchings, the majority of the mob being Protestant church members. A Presbyterian elder called this minister aside and said that they had settled the race problem in their district. He said, "every little while we just take out a few niggers and lynch them." This would be unthinkable and unbelievable in any country but America. How long is this blot to continue in our national life? It will continue as long as we make an idle or hollow profession of religion and refuse to apply our Christianity to our treat-

ment of other races, classes and nations in the practice of brotherhood.

We are glad to note that the leading women in the churches of Georgia and other states in the Inter-Racial Committees have spoken out against this disgraceful practice.[1] Governor Dorsey of Georgia in the pamphlet publishing his address of April 22, 1921, protested against the four wrongs to which the Negro is subjected in his state, namely lynching, peonage, driving the Negro out by organized lawlessness, especially of the Ku Klux Klan, and subjecting him to acts of cruelty and injustice.

We are glad to note that a new conscience is being created and that invaluable work has been done by the Inter-Racial Committees which have now been organized in more than six hundred of the seven hundred and fifty-nine counties where Negroes are found in large numbers. We are facing a new world since the war. A new spirit is abroad. Quite apart from America, there is a new race consciousness observable over most of the world. Every race is demanding its equal and rightful place in the brotherhood of man. This spirit is spreading across Asia. It is permeating Africa. The awakening aspirations of the two-thirds of humanity that are colored people can be realized if we read carefully

[1] "We find in our hearts no extenuation for crime, be it violation of womanhood, mob-violence, or the illegal taking of human life. We are convinced that if there is any crime more dangerous than another, it is that which strikes at the root of and undermines constituted authority, breaks all laws and restraints of civilization, substitutes mob-violence and masked irresponsibility for established justice, and deprives society of a sense of protection against barbarism."

the statement made at the Pan-African Conference in London:[1]

For a solution of the race problem we can only turn to a real application of the principles of Jesus to all men alike, in the recognition of the infinite worth of every man before God, whether white or black, brown or yellow; in the brotherhood of all men before God as Father, and in the law of love expressed in service for all.

[1] "The absolute equality of races, physical, political and social, is the founding stone of World Peace and human advancement. No one denies great differences of gift, capacity and attainment among individuals of all races, but the voice of Science and Religion and practical Politics is one in denying the God-appointed existence of super-races or of races naturally and inevitably and eternally inferior.

"Of all the various criteria by which masses of men have in the past been judged and classified that of the color of the skin and texture of the hair is surely the most adventitious and idiotic. . . . The insidious and dishonorable propaganda which for selfish ends so distorts and denies facts as to represent the advancement and development of certain races of men as impossible and undesirable should be met with widespread dissemination of the truth. . . .

"The demand for the interpenetration of countries and intermingling of blood has come in modern days from the white race alone and has been imposed on brown and black folks mainly by brute force and fraud; and on top of that the resulting people of mixed race have had to bear innuendo, persecution and insult; and the penetrated countries have been forced into semi-slavery. The Suppressed Races through their thinking intelligentsia are demanding:

1. The recognition of civilized men as civilized despite their race or color.

2. Local self-government for backward groups, deliberately rising as experience and knowledge grow to complete self-government under the limitations of a self-governed world.

3. Education in self knowledge, in scientific truth and in industrial technique, undivorced from the art of beauty.

4. Freedom in their own religion and custom and with the right to be non-conformist and different.

5. Coöperation with the rest of the world in government, industry and art on the basis of justice, freedom and peace.

6. The ancient common ownership of the land and its natural fruits and defense against the unrestrained greed of invested capital."—Pan-African Conference, London, 1921.

What would it mean to apply these principles in the case of each individual in the Negro race? Let us take a single typical case. Here was a little Negro boy, Booker Washington. Under the environment of slavery he was virtually denied human rights. But the boy was given a chance of a practical, technical education. The writer stood recently on that barren hill at Tuskegee, Alabama, where on Independence Day, July 4th, 1881, in a little log cabin and an old church Booker Washington opened his school with thirty pupils. He saw there today nearly 2000 students being trained in more than a score of useful industries, where the pupils "learn by doing," and where men from Oxford and Cambridge and the continent of Europe come to study this remarkable system of education.

The writer stood before the grave of Booker Washington beside Professor Carver, the great Negro chemist. Booker Washington found him as a promising boy and set him to work upon that barren hill. It contained nothing but sand and clay. Taking that sand, Professor Carver has developed some eighty-five chemical and commercial products out of it: from the clay he has discovered more than two hundred. The thin soil purchased at fifty cents an acre would produce at first only peanuts and sweet potatoes. Out of the former Professor Carver has made over a hundred products, and from the sweet potato one hundred and twelve, several of which have great commercial and financial possibilities.

Booker Washington and Professor Carver found more on that old barren hill bought for half a dollar an acre, than others had ever dreamed.

There stands today the great model farm and the splendid institution of Tuskegee with its plant and endowment worth more than five million dollars. But just as there was something more in that old barren hill than men had ever dreamed, so there were undreamed latent possibilities in that little Negro boy Booker Washington and that young student Carver, and in every Negro boy in Tuskegee today or out of it. Following the first Negro scientist, Benjamin Banneker of Maryland, who in 1770 constructed the first clock striking the hours that was made in America, Professor Carver has shown some of the latent capacities of his race. Already in spite of their unjust and terrific handicaps, more than one thousand patents have been granted to Negroes. Largely as the result of their own efforts, in coöperation with Christian white men who really believe in brotherhood, the Negro in a little over half a century since his release from slavery has made remarkable progress. He has increased his homes owned from 12,000 to 650,000, his farms operated from 20,000 to 1,000,000, his business enterprises successfully conducted from 2000 to 165,000, his literacy from 10 per cent to 80 per cent, the number of teachers from 600 to 43,000, voluntary gifts for the education of Negroes from $80,000 to $2,700,000, his churches from 700 to 45,000, and the value

of his church property from $1,500,000 to $90,000,000.[1]

It is our belief that only as we persistently apply and practice the principles, of Jesus mentioned above, can we truly face the crisis of the race problem in America and solve it.[2]

[1] Dr. Anson Phelps Stokes' Hampton Institute Founders' Day Address.

[2] For further information upon the problem of race relations see "Present Forces in Negro Progress," Weatherford; "The Negro Faces America," J. Seligman; "The Souls of Black Folk," Dr. W. E. B. DuBois; "A Short History of the American Negro," Benjamin G. Brawley; "A Social History of the American Negro," Benjamin G. Brawley; "The Negro in Literature and Art," Benjamin G. Brawley; "The Trend of the Races," George E. Haynes, Missionary Education Movement, 1922; "Up From Slavery," Booker T. Washington; "Finding a Way Out," Major R. R. Moton; "A History of the Negro Church," Carter G. Woodson; "The Basis of Ascendency," E. G. Murphy; "Black and White," L. H. Hammond; *The Journal of Negro History,* a quarterly, 1218 U Street, Washington, D. C.

XIV

THE ETHICS OF WAR

In our international relations what should be our attitude to war? Is war ever justifiable? Facing the crisis in our international affairs how can we put an end to it?

Christ calls his followers to act always and only from the motive of love, or indomitable goodwill to friend and "enemy" alike. But this very motive constraining us to seek the welfare of all equally, would seem to demand that the criminal and maniac individual or nation must be restrained, both in the interests of society and of themselves. This involves the use of an adequate police force. I believe in the use of force only up to the point where moral suasion becomes operative. The organized use of force by the community will be necessitated as long as its indiscriminate use by lawless individuals or nations continues. As Admiral Mahan says: "The function of force is to give moral ideas time to work." Ideally, the purpose of a police force is not to destroy but to protect; it is not punitive but redemptive; not destructive but constructive; not for conquest but for preservation. It differs radically from an army of conquest.

Such a police force might be used not only locally, but nationally and internationally. For illustra-

tion, if trouble arises in Mexico and lawlessness threatens international relationships, the right solution would seem to be, not a national army invading for selfish conquest, nor intervention by a powerful neighbor at the instance of financial interests, with no concern for the men sacrificed in the invading army or in Mexico itself, but an international police force under judicial sanction, to restore order for the welfare both of the people of Mexico and of the world. Or again, if Villa comes across the Mexican Border to invade America, we believe he should be met by a sufficient police force to restrain his invading army and protect the invaded country. The same would be true in case of continued massacre of Armenians by the Turks. But the action of such a police force under judicial sanction must be distinguished from war.

As a means of settling international differences, I believe that modern warfare is wrong, for the following reasons:

1. War involves the inevitable wholesale destruction of human life, the most priceless thing in the world. Ten millions of the flower of the world's youth lie buried on the battlefields of Europe, after the gigantic destruction of humanity in the World War.

2. Modern war involves the inevitable wholesale destruction of non-combatants and havoc wrought upon whole populations. It is not professional soldiers but whole peoples who are now in conflict. Thirty million non-combatants have already been killed by those five camp-followers of the war—

further wars, revolution, hunger, famine, and disease. This "war that was to end war" left a score of smaller ones in its train. The habit of killing and reliance upon force led on to revolution. Hunger, under-nourishment, and widespread infant mortality have carried away multitudes.

Famine also follows in the wake of war. The Russian famine, aggravated by the breakdown of the transport and the lack of supplies owing to the war, has caused the death of millions. Disease stalks behind famine and war. Typhus swept away two hundred and fifty thousand in Poland alone. Tuberculosis has multiplied. Pneumonia, influenza, and other war scourges have swept around the world.

3. War involves enormous material loss, the waste and destruction of wealth, and leaves a staggering burden of debt upon future generations. The direct cost of the Great War is estimated to have been 186 billions of dollars, or seven times that of all wars from the French Revolution to the present time combined. It has impoverished the world and left us facing a financial and political crisis. The total debts of the world were multiplied nearly tenfold. War not only leaves a burden of debt for the past, but mortgages the future in the ever-increasing race for armaments.

4. War inevitably engenders hatred, cruelty, reprisals, atrocities and counter-atrocities on both sides. We have called forth the demon of hate, but we cannot now exorcise and expel it. A campaign to create fear, appealing to race and national pride,

calls out the worst traits of human nature. This hatred, suspicion and division does not cease with the war. It has led almost to the economic breakdown of Europe and much of the world. The war well-nigh shattered the coöperative processes upon which modern civilization depends. And war is becoming ever more destructive and barbarous.[1] Worse than the material destruction was the moral deterioration that followed the war. A moral slump, a tide of materialism, of "neopaganism," of cynicism and of crime came in its wake. The world is on a lower moral plane since the war. Added to this is the fact that war is well-nigh futile as a means of solving problems. At best it sows dragons' teeth, raising new problems for every one that it settles.

5. The propaganda of modern warfare inevitably victimizes the people on both sides, leads to loss of truth and to the demoralization of both victor and vanquished alike. In order to arouse whole masses of the people to the fury of going out and killing millions of their fellowmen, every generous

[1] The reality of war is thus pictured by a young officer: "It is hideously exasperating to hear people talking the glib commonplaces about the war and distributing cheap sympathy to its victims. Perhaps you are tempted to give them a picture of a leprous earth, scattered with the swollen and blackening corpses of hundreds of young men. The appalling stench of rotting carrion, mingled with the sickening smell of exploded lyddite and ammonal. Mud like porridge, trenches like shallow and sloping cracks in the porridge—porridge that stinks in the sun. Swarms of flies and blue-bottles clustering on pits of offal. Wounded men lying in the shell holes among the decaying corpses, helpless under the scorching sun and bitter nights, under repeated shelling. Men with bowels dropping out, lungs shot away, with blinded, smashed faces, or limbs blown into space. Men screaming and gibbering. Wounded men hanging in agony on the barbed wire until a friendly spout of liquid fire shrivels them up like a fly in the candle."

trait or favorable fact about the foe must be suppressed. We must be told an unbroken stream of enemy atrocities; every unfavorable fact about ourselves and our allies must be silenced. We do not desire to minimize the terrible responsibility of Prussian militarism for all its atrocities, yet we maintain that if we are told the truth, the whole truth and nothing but the truth, the common people will never go out to murder each other. For illustration, we lashed ourselves to fury by telling each other that "the Huns are baby-killers." We told ourselves that we would never do that. Our bombs dropped on civil populations would never kill babies. Our gas would never harm women and children. Our hunger blockade would never touch a child. Yet what were the facts? Our successful Allied hunger blockade was killing a hundred thousand women and children and old men a year in Germany alone. Our hunger blockade killed many times more babies than all the cruelties in Belgium, and all the victims of the submarine.

6. Modern warfare is inhuman and unchristian. Jesus taught a new way of life founded upon the law of love. He calls us all to follow this way. He does not bid us do the things he would not do himself. In the light of his teaching a generation ago we challenged slavery and abolished it. The time has come for us to outlaw and abolish war, just as we did the holding of slaves, the fighting of duels, the torture of heretics, the burning of witches and a score of other superstitions and evils from which we have been emancipated.

Whether we are pacifists or not there is need of a Christian conscience and a common mind for the abolition of war. How long is the church to condemn war in general and then advocate each war in particular? Are our churches again to be stampeded and turned into recruiting stations? The time has come for the Christians of all nations to say "No more war." For, as General Bliss says, "If another war like the last one should come, the professing Christians will be responsible for every drop of blood that will be shed." [1]

Ten millions killed, thirty millions of non-combatants slain, a decreased birth rate of forty millions more, the world impoverished by debt, staggering under an impossible load of armaments, demoralized by falsehood and propaganda, degraded by hatred, and drifting again toward war! Are we to destroy war, or let it destroy us? Are we courageously facing the crisis in the world today with regard to the ethics of war? As Emerson well said, "Now is the nick of time in matters that reach into eternity."

[1] Mr. Lecky tells us that "Not only has ecclesiastical influence had no appreciable influence in diminishing the number of wars, but that it has actually and very seriously increased it. With the exception of Mohammedanism, no other religion has done so much to produce war as was done by the religious teachers of Christendom during several centuries." Quoted from "The Sword and the Cross," by Kirby Page, which see for "An Examination of War in the Light of Jesus' Way of Life."

XV

INDUSTRIAL UNREST

What are the causes of the present industrial unrest and what is the cure?

The writer found industrial unrest in almost every country that he visited since the war, but he returned to America to find over three thousand strikes a year for the last five years, some five times as many as in Great Britain and far more than in any other country in the world. When we inquire as to the reason for this world-wide discontent, Mr. G. D. H. Cole of Oxford states that in Great Britain there are three underlying causes: insecurity of employment, growing discontent to work for the private profit and luxury of the few rather than for the service and need of the many, and labor's resentment at the autocratic control of industry. The employee is too often treated as a commodity, receiving orders from an employer who controls him but gives him no voice in determining the conditions of his working life.

If we ask the cause of unrest in our own country, we may turn for an official answer to the Final Report of the Commission on Industrial Relations, where the causes of industrial strife are thus stated: "The sources from which this unrest springs group

themselves almost without exception under four main sources which include all the others:

1. Unjust distribution of wealth and income.

2. Unemployment and denial of an opportunity to earn a living.

3. Denial of justice in the creation, adjudication and in the administration of law.

4. Denial of the right and opportunity to form effective organizations." [1]

If these truly represent the attitude of labor we are indeed facing a crisis in our industrial life. Growing out of the last mentioned cause, or the denial of labor's right to form effective organizations, we find the menace of the labor spy system, stretching out its slimy octopus tentacles through much of American industry. The second volume of the Inter-church Report, "Public Opinion and the Steel Strike," speaks of the "widespread systems of espionage as an integral part of the antiunion policy of great industrial corporations." In its investigation the Commision found "war periodically overt, generally chronic in the steel industry." In one typical company which they investigated they found in the files some six hundred reports by labor spies together with black lists of union men, contracts with labor detective agencies, and a whole elaborate spy system for preventing union men from working in their employ. Dr. Richard C. Cabot, Professor of Social Ethics at Harvard, shows that this spy system promotes perpetual suspicion among the working men and "a very widespread human tendency

[1] Reprint from Senate Document 415, p. 30.

to go back to barbaric methods of deception and treachery and to break down the distinction between war, which we know is hell, and peace, which we have supposed to be something different."

This system of industrial espionage was long ago abandoned in Great Britain in favor of more enlightened methods though it was practiced there a century ago. Hammond in the "Town Laborer" shows that between 1800 and 1820 in England "the use of spies was common in all times of upper class panic." [1]

What we need in America in facing the crisis of the present is the establishment of a recognized constitutionalism in industry, not a warfare with industrial spies but a frank recognition of the equal right to organize on the part of employer and employee alike. Thus in the clothing industry, in the successful operation of the agreement with the Amalgamated, instead of the old system of war and spies, there is a written constitution providing for executive, legislative and judicial functions, fulfilled in mutual good will for the common benefit of the employers, the employees and the community.

Let us now consider, however, the first and last of the four causes of industrial unrest which are the most serious. The first is the unequal distribution of wealth and income in the United States.

[1] "The Town Laborer," p. 258.

XVI

WEALTH AND POVERTY

Is the present inequality just, with its vast concentration of wealth and power at one end of the scale and of poverty and helplessness at the other?

Are we not witnessing in America the most rapid and dangerous concentration of wealth in the hands of a few, and of the power of control over other lives which wealth brings, that history has ever known? Professor Sims states that a hundred and eighty men possess one-quarter of the wealth of America.[1] One corporation monopolizes a large part of the steel production and of the lake ores of America. Another has control of a large proportion of the illuminating oil. Three companies own most of the telegraph and telephone lines. Five packers have controlled a large proportion of the meat industry. Eight railway groups control two-thirds of the mileage of our railroads, while twenty-five men link together 99 railway companies, operating 211,280 miles or 82 per cent of the country's steam transportation system.[2] Two hundred men

[1] Newell L. Sims, "Ultimate Democracy," p. 52.

[2] Congressional Record, March 14, 1921, Vol. 60, No. 80, p. 4780-89. According to the Congressional Record, out of 600,000 stockholders in the first class railways, the majority of the stock is held by less than 20 of the big stockholders of each road. Less than 1.3 per cent of the stockholders of class 1 roads control the stock. However "the real power which today controls the rail-

have most of the privately owned timber of America, while three companies control a large part of this timber.[1] Thirteen water companies are said to control about a third of the developed water power of America.[2] And so we may go through the long list of corporations and monopolies. Mr. H. H. Klein in his "Dynastic America" gives the names of about one hundred families who now control the railways and the fourteen basic industries of the country. The future welfare of the world will be determined by the contest for power. The power of the vote is in the hands of the many, while the power of capital is in the hands of the few and the incongruity constantly grows greater. Are we courageously facing the crisis occasioned by these conditions or drifting blindly into the future unmindful of the lesson of history?

According to Professor W. I. King of the University of Wisconsin, approximately two per cent of the people possess some sixty per cent of the wealth of the United States, while at the bottom of the scale sixty-five per cent, or the majority of the people, possess only five per cent of the wealth, i. e., two million people possess more than the remaining one hundred and more millions all combined.[3] Some have the share of a thousand, some of a million, and some of more than two millions of

roads of the United States is the group of a dozen financial institutions which make up the New York banking combine. Members of the Boards of Directors of these banks control 270 directorships of 93 class 1 railroads."

[1] C. R. Van Hise, "Concentration and Control," p. 156.

[2] *Ibid.*, p. 160.

[3] "Wealth and Income," pp. 80, 82.

the less favored. Of the national income approximately forty-six per cent goes to wages and fifty-three per cent to profit, interest, and rent. Justice Brandeis reminds us that the Pujo Commission of Congress found that one great financial group was controlling 341 directorates on 112 corporations, with a capital of some $22,000,000,000.[1] That would be twice the value of the property of the thirteen southern states all combined, and more than the value of the property of the twenty-two states west of the Mississippi. On the other hand only fifteen per cent of the people own any securities whatever in America. Only about three per cent own enough to pay any income tax. Less than a million and a half pay an income tax on $3000 or more annually.[2]

Turn now from this vast concentration of wealth in the hands of a few, to the poverty of the many at the other end of the scale. Over seven hundred thousand are injured in industry in America every year, much of which is preventable.[3] Some two millions are unemployed from four to six months of each year. Ten millions or one-fourth of our population are in poverty in normal times.[4] Ten millions who are now living will die prematurely of preventable diseases at the present death rate, and the death rate of the poor is three times as great

[1] Quoted in L. D. Edie current "Social and Industrial Forces," p. 125.

[2] The number in 1918 was 1,411,298.—See U. S. Internal Revenue —Statistics of Income, Preliminary Report.

[3] "Final Report Commission on Industrial Relations," pp. 24-37.

[4] See the estimates of Russell Sage Foundation, Robert Hunter, Prof. Parmelee, and J. S. Penman.

as that of the well-to-do.[1] It is estimated that there are 1,750,000 children at work who ought to be in school. One-third of the mothers of labor are forced to toil to help support the family. In the sphere of education only one boy in three is able to graduate from a grammar school, one in ten from high school, and one in a thousand from a first-class university.[2] In the religious sphere 26,000,000 youths are growing up without religious education in the home, in the Sunday School, or in the Church; and 56,000,000 persons are outside all the churches, Catholic or Protestant.

As in Britain and Europe, so in America, approximately one-tenth of the people possess almost nine-tenths of the wealth, and at the bottom of the scale nine-tenths of the population possess the remaining one-tenth. The vast majority are born without land, without a home of their own, without tools, or means of livelihood, save as they depend without security upon casual employment at the mercy of our present unequal and unjust industrial system. During the last twenty-five years the large estates of over a thousand acres have increased from thirty thousand to more than fifty thousand in number, while the number of tenant farmers is steadily increasing. As the Roman historian wrote, "The great estates have ruined Rome." Is it any wonder that such conditions are a cause of industrial unrest?[3] Are we to

[1] Commission on Industrial Relations, pp. 24-37.

[2] Commission on Industrial Relations, p. 23.

[3] Think of the responsibility of growing rich in a poor world. The inequality in America is shown in "Income in the United States" by the National Bureau of Economic Research. Twenty-one million families dividing the available income of the country

accept them as inevitable or permanent? Are we facing the crisis?

Let us next consider the final cause of industrial unrest, the "denial of the right and opportunity to form effective organizations."

would average $2,330 each. But in actual fact 152 persons have an income of over $1,000,000; 369 persons an income of from $500,000 to $1,000,000; 1976 from $200,000 to $500,000; 4,945 from $100,000 to $200,000; and a total of 254,000 of the rich with incomes of $10,000 to over $1,000,000, receive nearly seven billion dollars of the national income. Only 842,000, or 3 per cent, receive over $5,000 a year; five millions, or 14 per cent, receive over $2,000; twenty-seven millions, or 72 per cent of the workers, receive less than $1,500, and fourteen million persons, or 38 per cent, receive less than $1,000 a year. To prevent such unjust distribution of wealth the Italian economist Rignano, after allowing a reasonable limit for private fortunes, proposes to make the State co-heir with all private beneficiaries. Upon the first descent the State would take a third, from the second generation two-thirds and from the third descent the remainder above the fixed limit.

XVII

COLLECTIVE BARGAINING

What should be our attitude toward labor unions and to labor's claim to the right of collective bargaining?

By collective bargaining we mean the right of labor to organize for its own protection and welfare and to choose its own representatives for industrial conference without restriction. This implies the right to organize labor unions whose representatives shall be recognized by employers. Is this claim on the part of the workers just? Are we facing the crisis in the world of labor today?

For more than five thousand years man has been struggling upward toward freedom. The liberty of Greece and of the young republic of Rome was gained by collective action. The Magna Carta of Anglo-Saxon liberties was wrested from autocracy by collective bargaining at Runnymede. The freedom of the American Colonies and of the Republic of France in the French Revolution was won by united action under their own chosen representatives. Indeed, history as a whole shows that each nation and each class has had to win its own liberties and rights by collective action. They have not been gratuitously granted by the privileged party in power.

In the industrial sphere the method of advance has been the same. The working class has slowly risen through long centuries of struggle. Under the institution of slavery the worker was often the property of the employer. Under serfdom he was sold with the land. With the introduction of the factory system, the laborer's condition was still pitiable. He was forced to toil twelve and even fifteen hours a day on low wages, while multitudes of women and children were working in dark mines and unsanitary factories. The working class was denied the right of suffrage politically and of organizing industrially. Labor unions were long prohibited and labor as a commodity was at the mercy of the employer.

Though their political liberty dates from the Magna Carta in the eleventh century, for the last two hundred and seventy years labor in Great Britain has been struggling toward industrial freedom and democracy. Over a hundred years ago the employers of England tried to destroy trade unions. Under the Combination Acts of 1800, working men who attended any meeting for the purpose of shortening their long hours or raising their scanty wages could be imprisoned.[1]

In England, Germany and over most of the con-

[1] In 1786, shortly after the American War of Independence, five London bookbinders were sentenced to two years in prison for refusing to work a twelve-hour day and leading a strike to reduce their hours from twelve to eleven. In 1834 five laborers of Dorchester with two itinerant preachers were transported for seven years for merely administering an oath of loyalty to members of "The Friendly Society of Agricultural Laborers."—Webb, "History of Trades Unions," pp. 146, 70.

tinent of Europe collective bargaining is now recognized as the legal and moral right of the workers. In Germany the workers are legally protected by an eight hour day and democratic shop committees are required in every factory.

No one who studies the history of American or British labor can fail to observe their advance in improved conditions through their own organized efforts.[1] A fair-minded student can hardly deny the continued need of labor to organize. More than half of the people of the world are still underfed. The vast majority of workers are living without a home of their own, without land, tools, or any means of livelihood save the casual job, and without security of life or of employment. The individual workman is helpless against the collective power of a huge corporation backed by its vast aggregation of capital and linked with the organized financial and industrial power of the employers of the country.

The advantages of collective bargaining to the worker cannot be denied. It aims at industrial democracy and claims the right of a voice in determining the condition under which labor shall work. It has resulted in the gradual increase of wages, the

[1] In December, 1920, Samuel Gompers wrote: "There are 5,500,000 organized workers in the United States. The American Federation of Labor has a membership of 4,500,000. The railroad brotherhoods have a membership of over 500,000. There are about 8,000,000 wage earners in the United States eligible to membership in trade unions. Nearly 65 per cent are organized. The 5,500,000 organized workers represent 27,500,000 people or about 25 per cent of the population of the United States." Beman "The Closed Shop," p. 3.

shortening of hours of the working day from twelve and fifteen down to an eight-hour day.

We recognize the misguided policy of some labor leaders, but to seek to abolish the unions because of their shortcomings would be as futile and as fatal as attempting to abolish government because of its many failures. Labor has no right to injure society in general in order to help its own interests in particular. Labor, like capital, must be held responsible to society as a whole. The professional agitator and walking delegate, who has little interest or responsibility in the common enterprise of labor and capital in an individual industrial concern, may stir up trouble and make decisions detrimental to the best interests not only of the community as a whole but even of labor itself. The right of organization, however, is a fundamental human demand which cannot be permanently denied. Indeed organization is the inevitable outcome of the development of industry itself. In its very nature it is coöperative and must become increasingly so as it advances in efficiency. No laws, no compulsion, no human efforts can in the end prevent the collective organization of men either in corporations of capital on the one hand or in unions of labor on the other. The right of collective bargaining is inherent in the evolutionary development of human society and industry.

This right is becoming increasingly and widely recognized.[1] The leading religious bodies of the

[1] See the Social Ideals of the Churches, Appendix II. Ex-President Taft says: "The principle of combination among workmen

United States recognize this right. "The Social Ideals of the Churches" adopted by the Federal Council of the Churches of Christ in America, the National Catholic War Council, and the Social Justice Program adopted by the Central Conference of American Rabbis recognize the right of labor to organize and to bargain collectively through representatives of its own choosing.

is indispensable to their welfare and their protection against the tyranny of employers." Mr. Herbert Hoover, Secretary Hughes, Mr. Roosevelt and a long list of leading authorities might be quoted as vindicating this right of labor. The report of the President's Second Industrial Conference, the Final Report of the Federal Commission on Industrial Relations, that of the United States Senate Committee on the Steel Strike and the United States War Labor Board, all indorse the principle of collective bargaining. See pamphlet "Collective Bargaining," by Kirby Page, for fuller treatment of this subject.

XVIII

THE OPEN OR CLOSED SHOP

What is the nature of the "open shop" drive and what should be our attitude toward it?

The terms "open" and "closed" shop are indefinite and misleading. For fairness and clearness we should follow the Federal Commission on Industrial Relations and use the terms "union" and "non-union" shop.[1]

During the period of financial depression and widespread unemployment when labor organization had been weakened after the war, the country witnessed a nation-wide open shop campaign under the banner of "patriotism and true Americanism." No doubt many employers have been engaged in the movement with honest motives in an effort to pre-

[1] "The Commission on Industrial Relations will not use the terms 'open shop' and 'closed shop,' but in lieu thereof will use 'union shop' and 'non-union shop.' The union shop is a shop where the wages, the hours of labor, and the general conditions of employment are fixed by a joint agreement between the employer and trade union. The non-union shop is one where no joint agreement exists, and where the wages, the hours of labor, and the general conditions of employment are fixed by the employer without cooperation with any trade union."—Final Report, p. 265. The New Jersey Chamber of Commerce has listed nine varieties of open and closed shops as follows: (1) closed anti-union shop, (2) preferential anti-union shop, (3) open non-union shop without shop committee, (4) open non-union shop with shop committee, (5) open indirect union shop, (6) open union shop, (7) preferential union shop, (8) closed union shop of an open union, (9) closed union shop of a closed union.

vent what they regarded as the tyranny of labor. Others, however, have taken advantage of the opportunity during the relative helplessness of the workers to endeavor to break the unions. The better class of employers recognize that this may have serious consequences, and that we are facing a crisis in the relation of capital and labor today.

We would gladly recognize the earnest efforts of many employers to find a just solution of the labor problem. The New Jersey State Chamber of Commerce, in a report made public January 31, 1922, advises employers to keep clear of the various "open shop" movements. The report shows that there are three roads open to employers; the road of constructive achievement within the shop, that of constructive coöperation between organizations of employers and of workers and that of the "open shop." This last, the committee says, is "undermining the confidence of labor in employers, and ruining the foundation of coöperation between them." It is pointed out that similar campaigns in former periods of depression have only resulted in the redoubled growth of unionism and adoption of extreme measures in the periods of prosperity which followed. The various religious bodies of the United States have also condemned the open shop compaign.[1]

[1] The Federal Council of the Churches of Christ in America declares that: "A shop of this kind is not an open shop but a closed shop—closed against members of labor unions." The National Catholic Welfare Council boldly says: "The 'open shop' drive masks under such names as 'The American Plan' and hides behind the pretense of American freedom. Yet its real purpose is to destroy all effective labor unions, and thus subject the working people to the complete domination of the employers." Quoted in "The Open Shop Drive," pp. 45, 46.

We should frankly recognize the evils which are sometimes incident to a closed union shop. Under the misguided direction of some labor leaders such a closed shop is sometimes used as a means of unjustifiable despotism and tyranny both over the employer and over non-union working men. When unions limit output, teach men to "slack on the job," assume a dictatorship and by their arbitrary limitation increase the cost of production, they lose the backing of public opinion and ruin their own cause.

It may be asked upon what basis the worker justifies a union shop. He would probably reply somewhat as follows: "A shop with union and non-union men half organized is unstable like a house divided against itself. There is a constant attempt on the one side to organize it entirely and on the other to disorganize it.

"As Lincoln said: 'This country cannot remain half slave and half free,' so the unions have found that industry cannot remain half organized and half unorganized. There must either be a non-union shop under the paternal control of the employer or a union shop organized on the basis of industrial democracy, where both employer and employees shall share in determining conditions under which the men shall work.

"The non-unionist in times of unemployment would lower wages and undercut the standard of the union men. He shares all the advantages gained by the union in better wages, hours and conditions of employment without sharing the responsibility for paying his dues. It is like a citizen who seeks

to escape paying his taxes. Just as the community uses coercion in the payment of taxes for the welfare of all, so does the trade union. Government itself is a closed shop where the majority rules and coerces the minority. Democracy is majority rule. Labor believes in government and industrial democracy. The local shop is a sphere of government, a democratic unit.

"The employers were the first to organize and act collectively in corporations and trusts and unorganized individual workers are helpless before them. They themselves require that every stockholder must pay his share and if he is to vote he must have at least one share of stock. Just so the unions demand that members shall carry their share of the responsibility and to vote must pay their dues. By what right can the employers claim the right of collective bargaining, in choosing their own representatives where they will, while they deny this equal right to labor, which is in the vast majority and needs it so much more? The employers have an overwhelming concentration of capital, credit, money-power, law-making power, education, privilege, organization. We have nothing but our humanity. Unorganized we must accept their terms or starve. Organized we may meet as two equal parties in a constitutionalized industry and secure a square deal. By what law, moral or legal, can the right to organize be denied to us? Just as professional men debar other members of their profession for unprofessional conduct and maintain their standards, so labor claims the same privilege. Society

counts that to be right which most benefits the whole community. So the union claims the right to insist on those conditions which are necessary for the welfare of labor and of the community as a whole. As the worker owes a duty to society, so does he to his class. He has no right to seek his own selfish gain at the expense of the welfare of all the workers who are utterly helpless unless they stand together."

The final test of the organized or unorganized shop is that of experience. Professor John R. Commons of the University of Wisconsin, out of his own experience as a worker, contrasts the conditions of the printing trade under the union shop with those of the steel industry under the "open shop." "Back of the demand for the closed shop there are thirty or forty years of history. The workingman knows what his condition was prior to the closed shop. . . . Thirty-five years ago I worked as a typesetter. . . . Twelve hours a day for fifteen to twenty dollars a week—this was the prevailing wage for printers. . . . The introduction of the eight-hour day instead of the twelve-hour day, the increase of wages, the prevention of substitution of woman and child labor for skilled mechanics; this is what the closed shop has done for the printing trade. . . . Now compare with this the experience in another great industry. . . . Down to 1892 the iron and steel industry was practically a closed shop industry. In 1892 came the great Homestead strike. The iron and steel workers' union was defeated. The steel companies then adopted the non-union policy and

with that policy they adopted the twelve-hour day and the seven-day week."

We have heard it said that now is the time to break the unions and undoubtedly a time of unemployment is favorable to this end. We saw the Czar try it in Russia and succeed—for a time. But after a thousand years of suffering and five centuries of Czarism, it could not permanently succeed even in downtrodden Russia. Bismarck tried to break the unions in Germany, but backed by all the power of Prussian militarism and all the special laws he could pass, he could not succeed. England has fought out that battle for nearly three centuries but labor has finally won the undisputed right to organize. Organization is inevitable in every department of life, among employers and employees alike. We conclude that the "open" non-union shop cannot be successfully maintained in Russia, in Germany, in England or in America. We believe that the "open shop" drive is as dangerous as it is impossible of fulfillment, for at the end of the day industrial democracy will hold the field. But today we are facing the crisis in the issue between the closed and the open, the organized and unorganized shop in American industry.

XIX

THE SOCIAL GOSPEL

What is the "Social Gospel" and what is the social function of the Church?

There is but one gospel, but it has two aspects, the individual and the social, two hemispheres of the full-orbed truth, two poles to complete the circuit of power. Either taken alone is a maimed fragment cut off from the vitality of the living organism. Social service that does not contemplate the regeneration of the individual, that would merely improve his outward material surroundings would be superficial, shallow and impotent. Likewise, an exclusive individualistic emphasis that would seek to save the individual with no reference to his human relationships and social obligations is equally incomplete. Thus, it is not enough to save the souls of a few slaves while the social evil of slavery is dragging down its millions. We must both save the individual slave and abolish the social evil of slavery. It is not enough to save a few drunkards in the slum missions of the Salvation Army, while the evil of drink is ruining multitudes. We must save the individual and keep him from drink, but we must also abolish the social evil of intemperance and keep drink from the man. It is not enough to

save a few individual souls in the poverty of the city slums. We mush abolish the slum and attack the evil of poverty and social injustice.

The individualist may hold that we are only to win men one by one by simple addition, with no social obligation to the community; to pluck brands from the burning, but not to try to put out the fire that is destroying them. But the social gospel holds that we must not only relieve poverty and human misery but remove their causes; that we must not only pluck out individual brands but put out the fire that is consuming them; not only reclaim the prisoner but make the prison an instrument of social redemption. We must not only offer the palliative of charity for social injustice but transform the system which is destroying men—in a word, we must redeem the whole of life and all its relationships, religious, economic, social, political, national and international. We must believe that no social good is impossible to attain, and no social evil impossible to abolish.

An exclusive individualistic conception sought to save separate individuals, to get them "right with God," prepared for a future heaven. The new and wider social gospel must not only save the man himself, but save him from the sin of selfish isolation and change all his relations. A saved individual is one in harmony with God and his redemptive purpose for man. The cross is not the symbol of a selfish, personal, possessive salvation for the future, but a way of life for the present. It is the revelation of the redemptive love of God, giving itself for

men to win them to accept not only God's free gift to themselves, but sacrifice as the principle of their lives to be lived out in service for others. The old individualistic conception sought to get man "right with God," but often stopped with the first commandment to love God without including the full implication of the second to love his neighbor as himself.

A man cannot be right with God if he is wrong with men. How can he love God whom he hath not seen if he does not love his brother whom he hath seen? If he is wrong with men he must "*first* go and be reconciled" with his brother, whether in a personal quarrel, an industrial strike or class hatred arising from social injustice. Christ states his own mission in social terms of good news for the poor, release for captives, sight for the blind, freedom for the oppressed, and the year of liberation when every man was to go out free, back to his God-given inheritance and possession. In his reply to the question as to what a man must do to inherit eternal life he shows that he must love God and his neighbor as himself, and like the Good Samaritan minister to needy humanity. His standard of judgment at the last day is measured by what we do to our fellowmen. His whole teaching is summed up in the realization of the Kingdom of God involving a Christian social order, based upon the principle of love.[1] We cannot possibly reconcile the Kingdom of God with the poverty, oppression and injustice of the present order. Rather we must change

[1] Luke 4:18, 10:25-37, Matt. 25:34-40.

these conditions by applying Christ's whole gospel to the whole of life.[1] The social gospel is as old as Isaiah and the teaching of Jesus. As Wesley well said, "The Bible knows nothing of solitary religion." [2]

We cannot accept the warning of business interests that the Church must "keep out" of politics and industry. The Church cannot forfeit its right of participation in moral issues in every field. It is concerned not only with the Christianization of Africa, but of industry at home. It must give heed not only to how men give their money but to how they make it. The ministry cannot abandon its prophetic function. It cannot fail to apply the gospel to all the conditions of the working world and to the wrongs in our political, social and industrial life. Christ is the light of the *world;* not of all save industry, or politics, or any other special preserve of vested wrongs. He must be Lord of *all,* or he is not Lord at all.

We do not exist in water-tight compartments. We must not only make better individuals, but a better world. We are concerned not only that we should sow good seed, but that there should be good ground, without an environment of weeds which choke the life until it becomes unfruitful. We con-

[1] Professor J. A. Thomson in his "System of Animate Nature" shows that secure progress implies a correlation of the development of the organism and the improvement of the environment. "Lasting betterment must be realized in place and work as well as in people, in environment and function as well as in organism," p. 619.

[2] See F. E. Johnson, "The Social Gospel and Personal Religion," p. 49.

ceive the Gospel as the good news of the love of God, revealed in Jesus Christ, calling men to repent and turn from their selfish, individual aims and to follow Christ in loving God and their fellow-men, as they seek to found a Christian social order called the Kingdom of God, which is an enlarging sphere of life redeemed in all its relations and environment. We are facing the crisis as to whether we shall have a whole or a fragmentary gospel in the church today.

XX

THE CHRISTIAN SOLUTION

Are there any fundamental principles which furnish a basis for the solution of our social and industrial problems?"

If we seek a solution of the foregoing problems we will find certain principles of truth and of right that are grounded alike in reason, in conscience, and in experience. Some of them have been voiced by the great philosophers; some have been taught by the moralists; all of the essential principles were taught and exemplified by Jesus of Nazareth.

He views all existence in the light of God as the loving Father of all men, in whom life finds its origin, worth and meaning. He sums up our duty in the twofold command to love God with all our heart and our neighbor as ourselves. Thus we are fully to share our life with God and man. In our social relations with men three great principles are laid down in his teaching as basic and fundamental.

In the love and purpose of God each man is of spiritual worth. We might call this the principle of *Personality* or the incalculable worth of every individual human life. Second in the relation of men to each other Jesus teaches the principle of *Brotherhood,* that no man lives by himself or to himself

alone, but that all men are bound together under one Father in one human family, mutually related and interdependent, in a corporate social solidarity. Third, this relationship between men is fulfilled not in isolated, independent self-seeking, but in mutual *Service* as the expression of life, realized in the fulfillment of the creative and social functions rather than in the acquisitive and selfish instincts for private gain.

Based upon these, and following naturally as corollaries from them, are three other principles which are also fundamental. Grounded upon the worth of the individual is the principle of *Liberty* as necessary for the development of personality. Founded upon brotherhood is the principle of *Justice* as the equal right of all members of the human family. Based upon service is the principle of *Accountability,* or Responsible Stewardship, where the individual recognizes the rights of God and of his fellow-men; that he is not his own, but that his life, his talents, and his possessions are held in trust, and that he is accountable both to God and to society for the use of his possessions. Finally Jesus sums up all his teachings in the great commandment of *Love,* as the fulfillment of the Law and the Prophets, the essence of the Gospel, and the central meaning of life. We are to love God and our neighbor as ourselves and to apply this all-embracing principle of Love in the Golden Rule, to do to others as we would be done by. We thus have seven fundamental social principles in the teaching of Jesus—Personality, Brotherhood, Service; Liberty, Justice, Ac-

countability; summed up in Love, the fulfillment of them all.

Let us examine these seven principles and ask what is their application to the social and industrial problems of our day.

I. PERSONALITY. Jesus teaches the incalculable worth of every man as brother, before God as Father, whether rich or poor, white or black, fellow countryman or foreigner. Man is a child of God, made in his image, with the power of an endless life, capable of infinite development. Man is always recognized as an end, never a means to an end. He is worth more than the whole material world. We are especially bidden to care for the lost, the poor, the disinherited, the unprivileged, the stranger or foreigner of another race.[1]

1. If man is of infinite worth, is not the supreme test of industry, and of every other institution, found in its social value, its effect on men, whether it makes or mars manhood? Thus labor is more than a commodity; it is more than a means to the end of property; it represents living men of infinite worth.

2. Should not the first charge on industry be the adequate support and protection of all the workers, including:

   a. A standard of living in decency and comfort?
   b. Provision for continuity of employment or social insurance against forced unemployment?

[1] Matt. 5:23; 16:26; 25:35-40; Luke 15, etc.

c. The regulation of hours for the social good?

d. Provisions for health and safety, with special safeguards for the work of women and children?

A practical application of the worth of the individual is found in the growing recognition of the importance of the human factor in industry on the part of the more progressive employers in America and Great Britain. The work of Mr. Seebohm Rowntree in the Rowntree Cocoa works of York, England, affords a good example. Over half of the profits of the firm have already been returned to the community, invested in education, investigation, a model village, and an effort to raise the standard of living, not only for his own employees but for the labor of Britain. He says he would prefer to have collective bargaining, recognizing the right of workers to choose their own representatives in or out of his shop, and get a settlement with a union based on justice that will be kept, rather than to be always settling difficulties with irresponsible and discontented labor. Under present conditions in industry, he believes in

FIVE LEGITIMATE DEMANDS OF LABOR:

(1) The fixing of a *minimum wage* for all workers, which would enable a man to marry, to live in a decent home, and to bring up a family of normal size in a state of efficiency, leaving a reasonable margin for contingencies and recreation.

(2) The *limitation of hours* of the working week, and a bill to secure a forty-eight hour week as a maximum for all England. He himself, always in advance of legal requirements, has adopted a forty-four hour week. (3) *Insurance against unemployment* which shall be universal and compulsory. It is this fear of unemployment that haunts the worker and is often his chief cause of discontent. On an average, only five per cent of the men in Britain are out of employment. Mr. Rowntree proposes a plan entered into by the workers, the employers, and the State to remove this fear forever. If the worker pays one per cent of his wages, the industry two per cent of the wage bill, and the State makes a relatively small grant, all bona fide workers can be guaranteed either suitable employment or maintenance on at least half wages during unemployment. Mr. Rowntree already has such a plan in operation in his own factory. (4) To give the workers some share of *democratic control* in determining the conditions under which they shall work. He has already instituted a series of industrial councils. (5) Labor should have *a larger share in the product* of industry, and more adequate remuneration for services rendered. To secure the workers' cordial support for increased output, he must be given a more direct interest in the prosperity of the business.

II. BROTHERHOOD. Before God as Father, we are brothers in one human family. We are to love our neighbor as ourselves, and to do to others as we would be done by. We are members of one

social organism, bound together in social solidarity, mutually dependent, and inevitably affecting one another's welfare.[1]

Does not Brotherhood involve:

1. Friendly relationship each for all and all for each, the sympathetic knowledge of and concern for all associated in industry, employers and employed alike?

2. The recognition of brotherhood as embracing men of other races, the Negro and the foreigner, and as precluding war, lynching and imperialistic conquest and exploitation of weaker races, nations and classes.

3. Coöperation, precluding selfish competition based primarily upon private gain, which produces mutual fear, bitterness, and class strife.

Among countless illustrations of the principle of brotherhood, we may take the great Coöperatives of Europe. In 1844, in the mutual endeavor to escape debt and penury, twenty-eight humble weavers of Rochdale, England, started a Coöperative Movement, each investing one pound, taking turns in managing their little store. Today, instead of twenty-eight men, four million families embracing some fifteen million persons, or a quarter of the population of Great Britain, are enrolled in more than fifteen hundred Coöperative Societies with annual sales of over a billion dollars, and a bank turnover of two billions, or an amount greater than the annual budget of the American government up to the outbreak of the war. These humble toilers by mutual

[1] Matt. 7:12; Luke 10:29-37; John 16:34.

coöperation have not only escaped debt, but now own their own coal mines in Britain, their wheatlands in Canada, their tea and sugar plantations in India, their factories for the making of clothing, shoes, and furniture, their fishing fleets and dairy farms. They have vindicated the practical application of the principle of brotherhood.

III. SERVICE. Service is the highest expression of life according to the teaching of Jesus. His purpose was to minister, not to be ministered unto. While a reasonable profit is legitimate, he calls all who would follow him to this dominant aim of service rather than private profit. Whatever we do to the least of men, whom he counts as his brethren, we do to him. This is the final test and judgment of our life.[1]

1. If, then, service is the supreme expression of all life, and man is capable of responding to the highest, should not the dominant motive of industry be service to the community, rather than profit to the individual? Should not production be primarily for use rather than for private gain?

2. Does not service involve the maximum development of industry for the social good, rather than the selfish limitation of production either by capital or labor? In the spirit of service, neither employers nor workers will seek to get a maximum and give a minimum, but both will aim to produce the maximum for the common good.

It would be an insult to ask what profit Wilber-

[1] Matt. 5:13-15; 6:19-35; 25:35-40; Mark 10:45.

force made in the freeing of the slaves of Britain, or Abraham Lincoln in the emancipation of those in America. What profit did Livingstone make in his vast service for the Dark Continent? What profit has Herbert Hoover made in feeding the starving children of Belgium and the Continent of Europe? He is poorer by a large fortune, but the world is richer for his great human service. Let each individual student and business man ask whether service or profit is the final motive that dominates his life today. Which controls our ambition for the future, the amassing of a fortune for personal profit, or the measure of service by which we can enrich humanity? Are we seeking primarily to get or to give; are we living for selfishness or service, for mammon or God? Are we living under a pagan or a Christian conception of life? Let us not render idle lip-service to Jesus and call him "Lord, Lord," if we are not willing to do the things he says, if we are going out merely for our own personal profit and the crucifixion of Christ afresh in the least of these his brethren, the hungry, the sick, the homeless, the penniless, the unemployed.

IV. LIBERTY. The development of personality requires freedom for self-realization, self-expression, and self-determination. "Lordship" or "authority" from without implies the repression of personality, treating the individual as a thing controlled by and for another. Jesus in his opening sermon at Nazareth, proclaimed his program for humanity, as good tidings to the poor, release for

captives, freedom for the oppressed, and the year of jubilee or liberty for all.[1]

1. The whole history of humanity shows the development of the idea of freedom. The test of every human institution is its development of "the good life," whether it liberates or enslaves, realizes or represses the higher life of man. Christ tests the Law, the Sabbath, Pharisaism, and the institutions of his day by their contribution to life. His great work was to liberate from bondage, to make men whole in body, mind, and spirit. Centuries later, in the light of his teaching, men tested slavery by its fruits and abolished it. In like manner political liberty was gained as a necessary requisite for man's highest development. So today, we must test our social and industrial life. Does modern industry develop man or make him often a cog, a hand, a machine, a commodity to be bought and sold in the labor market, with little or no control over the conditions of his industrial life, or over the adequate sharing of its production?

2. Does not the liberty of the individual for full development exclude the autocratic control of one person by another and require the gradual growth of democracy? We conceive that democracy not only applies in government, but that all of wealth, education, leisure, culture, art, religion, industry—in short, all of life—should be in the interest of all the people, growingly administered by all the people, for all the people.

3. If men are more than a commodity or a mere

[1] Luke 4:18; Mark 10:42-45; John 8:31-37; 10:10.

means to an end for the profit of others, have not all who toil in industry a right to some share in determining the conditions under which they shall work?

4. Have not all who labor, whether as employers or employed, the right to organize for their mutual protection and welfare, or is this the right of employers alone?

5. Under the principle of liberty, have not all workers, employers and employed alike, the right to choose their own representatives for industrial conference? Or, should the workers who constitute the large majority be compelled, uneducated and inadequately represented, to be subject to the autocratic control of a minority which exercises the right of collective organization, possessing an overwhelming financial, legal, political, and commercial concentration of power, which it denies to the majority?

From the first chapter of the Bible which contains the Magna Carta of human liberty, man was created "to replenish the earth, and subdue it; and to have dominion," not over his fellow-men to exploit them, but over the forces of nature in the full development of his free creative spirit. For many centuries man has been struggling on toward the realization of this God-given heritage of freedom. Yesterday, today, and forever there is a deathless demand in the depths of his soul for democracy, for liberty, and for justice.

We may, by coercive laws administered in the interest of a special class, deny the right of men to strike. But the only ultimate prevention of strikes

is the justice and humanity of a square deal for all. Nor can the measure of justice be determined by the privileged minority for the majority whose life they do not share or understand.

When the writer asked Mr. Whitley, founder of the Whitley Councils, Speaker of the House of Commons, himself a great employer, his views concerning collective bargaining, he replied, "We employers in Great Britain regard collective bargaining, or the right of workers to choose their own representatives where they will, as both inevitable and desirable. It is inevitable and cannot be successfully resisted. It is desirable in that we get better results by the cordial recognition of the unions, by mutual coöperation and good will, rather than by repression and the denial of the equal rights of all."

V. JUSTICE. Jesus warns against the folly and wrong of the selfish accumulation of wealth. He utters his woes against the selfish rich, and says how hardly shall they enter the Kingdom of God, repeatedly calling men to give, and to share their possessions. He bitterly denounces the Pharisees for their neglect of justice and mercy, for their covetousness and exploitation of the poor.[1]

1. In the light of Jesus' stern denunciation of the selfish accumulation of wealth, and of failure to relieve the poor, can we justify and accept as final and inevitable the present unhealthy congestion of wealth for the privileged few and poverty for many in the unprivileged class of society? Is it Christian to seek to grow rich in a poor world?

[1] Matt. 5:6; 23:23; Mark 12:40.

2. Does not justice involve the right to democratic equality of opportunity for the highest and fullest life of all, whether employer or employee, white or black, rich or poor?

If justice and righteousness are fundamentals in the teaching of Jesus, if he condemns the unlimited, selfish accumulation of wealth, and arraigns the Pharisees, with all their religious zeal, for their neglect of justice and mercy, their covetousness and exploitation of the poor, how does this principle apply to the present social order?

VI. ACCOUNTABILITY, or Responsible Stewardship. Jesus constantly teaches that God is the Author of all, and that man is dependent, accountable, responsible as a trustee or steward, for his life, his talents, and his possessions. We are responsible to God, and to men as our brother's keeper.[1]

1. If God is the Owner of all and I am responsible for my fellow-members of the social organism, have I a right to regard what I possess as my absolute personal property? Do I recognize the rights of God and of my brother men in my possessions? Do I recognize property as a stewardship for which I am accountable both to God and man, and for which I shall be judged?

2. If all values are dependent upon God's natural resources or are socially created by the cooperation of my fellowmen, have I a right to the selfish monopoly of the fruits of the toil of others?

3. If I have the privilege of possessing property for use, have I the right of property for power over

[1] Luke 16:10-14; Matt. 25:35-40.

the lives of others, such as shall render them dependent upon their labor as a mere commodity and deprive them of full self-determination and self-development?

As Bishop Gore, in his book on "Property," points out, if God is the absolute Owner of all, and the community holds the right of eminent domain, we have a relative and dependent trusteeship, limited by the purpose for which it was entrusted to us. Aristotle maintains the principle of private property as necessary for the full realization of the higher life of the individual, as an instrument for the development of personality. But our present unjust system of distribution deprives a vast majority of property for use, in home or shop, in lands or tools, and concentrates it in the hands of a few for power over the lives of multitudes of men. Bishop Gore, in the light of our present un-Christian and unjust system, asks, "Are we as Christians ready for a deep and courageous and corporate act of sacrifice and restitution?"

VII. LOVE. The social teachings of Jesus are summed up in the all-inclusive principle of love, or self-giving. He views the world in the light of the ideal of the Kingdom of God, involving the moral organization of mankind, summed up in the command to love our neighbor, and applied in the Golden Rule, to do to others as we would be done by.[1]

[1] Matt. 7:12; 22:36. The Golden Rule as a social maxim can be thus stated: "I wish to be treated as a person, my individuality respected, my hopes, aims, efforts appreciated, my failings not excused but forgiven, my rights generously conceded. I never want to be regarded as one of the masses. I shall therefore remember that each other person feels as I do, and comport myself

1. If the Golden Rule is the end of the Law and the Prophets and the very essence of the Gospel, can we say that it is being widely applied under present conditions in society? Are we prepared to apply it so far as in us lies in our personal, social, racial and business relations?

Was not the World War one terrible lesson of the result of failing to apply these principles of Jesus to life? Was not the war only a symptom of the underlying strife of the present order? Peace is the result of a way of life which we have largely rejected in our industrial, social and political life.

How can this great principle of love, or self-giving, be translated and incarnated in life? Let us take an illustration of an Oxford student, Arnold Toynbee. Instead of seeking a selfish vacation in idle ease and pleasure, he went down one summer into the London slums to share the privilege of his education with those to whom it was denied. Such work carried on by Canon Barnett and others led to the founding of Toynbee Hall. Mr. J. J. Mallon, is now conducting this work of social service, where a score of university men are sharing their education with the unprivileged mass in the poverty-stricken slums of London. Knowing their conditions led Mr. Mallon and others to the founding of the Anti-Sweating League which has largely driven sweated labor from Britain. This led on to the passage of the Trade Boards Act. Now, instead of set-

toward him, and use all my endeavors that society shall comport itself toward him with respect to his personality."—Soares, "Social Institutions and Ideals of the Bible," p. 328.

tling wages by heartless competition with the most merciless employer, they are settled by legal sanction by the best minds of England. On a Trade Board half the members are appointed by labor, half represent the employers, while three neutral experts are appointed by the Minister of Labor on behalf of the government. The wage scale of an entire industry is thus settled impartially, nationally and legally. Already the standard of living has been steadily lifted for some five millions in labor.

Are not these seven principles of Personality, Brotherhood, Service, Liberty, Justice, Accountability, and Love, grounded alike in the authority of conscience, of reason and experience? Are they not the only ultimate solution of the crucial problems of the age, and does not the hope of the world lie in our applying them in our own lives and to the present social order? Do not the social principles of Jesus stand in clear contrast with much of the practice of the world to-day, in the ultimate issue between idealism and materialism, God and mammon, the Christian and the pagan view of life? We are facing the crisis of a choice between the two.

Christ's Principles	*Pagan Practice*
1. Personality	Possessions
2. Brotherhood	Strife
3. Service	Profit
4. Liberty	Repression
5. Justice	Injustice
6. Accountability	Irresponsibility
7. Love	Selfishness

XXI

MOTIVES AND OBJECTIVES IN LIFE WORK

What motive should dominate a man in the choice and fulfillment of his life work?

Generically there are two possible attitudes to life, the selfish and the unselfish, the materialistic and the spiritual, the pagan and the Christian.

The selfish individual has exclusively developed the acquisitive or possessive instincts rather than the creative and social faculties. Men who are dominated by these lower motives together form a pagan society, living for private gain or profit, for personal power or success rather than for the social good. This brings the struggle of each self-centered life into inevitable competition with other selfish individuals with resultant strife. This conflict takes place between individuals, tribes, social classes, industrial groups, races and nations, and whether national, racial or industrial, finally culminates in war. Such warfare is always latent and occasionally overt in a pagan society. Our semi-pagan civilization today is characterized by constantly recurring warfare.

Jesus appeared as the fulfillment and revelation of life's true motive and purpose. In him life and love are consummated in self-realization and service for others. Life, according to his view, does not

consist in "things," possessions, pleasures, or sensuous satisfactions, but in the sum total of personal relationships, human and divine. Its social end is not an isolated individual, the dictatorshp of a single class, or of a competing nation. The ultimate social organism is the realm of God, or in the phrase of H. G. Wells, "the common-weal of God," that is, a Christian social order united by the one constraining motive of love. "Above all nations is humanity." Men who are united in following his way of life in coöperative good will transcend the three great cleavages of the modern world in the national, racial and class strife of our day.

In the modern world, which is still largely selfish and pagan in its motives and standards, individuals are slowly developing. According to the four stages mentioned by Hegel, there is: First, the individual living *in himself,* primitive, undeveloped like the babe. Second, the individual existing *for himself,* selfish and assertive, seeking his own partial ends regardless of others, typified by the undisciplined youth. Third, the individual existing *for others,* entering his apprenticeship in service. Lastly, there is the mature individual *in himself and for others,* in the growing self-realization of a developing personality, expressed in a life of mature service.

The individual student will find himself today in one of these four stages and he will be dominated by one of two ultimate motives. Either he is living the selfish life, aiming at the accumulation of private profit in money-making for his own power, prestige or success, or he is dominated by the motive of un-

selfish love and may enter life as a socialized personality, living in service for his fellowmen.

In one of the great rifle contests at Bisley, a contestant had one more target to make to win the championship. He fired, hit the bull's eye, but lost the match. By mistake he had aimed at the wrong target. Many a man misses the mark because he has failed to find the meaning of life and is not aiming at life's true end.

The aim of life is not *wealth*. Man's essential nature is spiritual. Aristotle maintains that happiness is found in the harmonious exercise of function, where every faculty is called into full play in a completely developed personality. We cannot satisfy the higher nature of man by glutting the physical appetites while starving the soul. "A man's life consisteth not in the abundance of the things which he possesseth." The millionaire Beit in South Africa died of worry. He had so many diamond and gold mines, so many stocks and bonds, that he could not sleep at night for fear of losing some of his possessions. They were not really his possessions, for he did not possess them, but they him. Experience shows that material wealth can never satisfy the hunger of the human heart.

The aim of life is not *pleasure*. Epicurus said, "We call pleasure the alpha and omega of the blessed life." From the Epicurean Horace and Lucretius to the present day, hosts of men have sought to realize life in pleasure. Byron, writing in early manhood, as one who had missed the mark

and failed to find the meaning of life, voices the experience of millions when he says:

> "My days are in the yellow leaf,
> The flowers, the fruits of love are gone;
> The worm, the canker, and the grief
> Are mine alone."

Pleasure fails to satisfy for the same reason as wealth. Feeding the physical appetites or pampering the lower nature can never satisfy the craving of the soul of man, for the soul is restless until it finds full life in the harmonious exercise of all its functions.

The aim of life is not *power,* prestige, position, ambition or the favor of man. The quest for power, as Professor Royce shows, is necessarily subject to fortune. It brings man into inevitable conflict with other selfish wills and leads to self-destruction. The tragedies of the world have been found in seekers after power. "Tragedy, comedy and the wisdom of the ages show the futility of the lust for power."

No man should choose his life work save from the highest motive of rendering the maximum service to his fellow men. In facing the crisis in the choice of his vocation the student stands at the parting of the ways. Is his choice to be selfish or sacrificial, material or spiritual, pagan or Christian? Is he to follow Judas or Christ, is he to seek his thirty pieces of silver or take up his cross of sacrifice? Is he to copy the rich young ruler who went away sorrowful from the vision of a life of service because he had great possessions unconsecrated and unsur-

rendered, or Paul who counted all things loss, that he might abandon himself to the venture of a sublime sacrifice?

Let each of us renounce his own selfish ambition and yield himself in complete surrender to seek God's will for his life. Huxley wrote, "Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God." William James said: "Self-surrender has always been and must always be regarded as the vital turning point of the religious life. One may say that the whole development of Christianity in inwardness has consisted in little more than the greater and greater emphasis attached to this crisis of self-surrender."

We face today an unprecedented world situation. Humanity, as we have seen, is rent in three great cleavages, in national, racial, and industrial strife. An old order is doomed or dying all about us—a materialistic order, of selfish privilege and competitive force, breaking out in periodic war. But a new social order is being born in the hearts of men, a spiritual order of life and love—of life abundant for each individual, and of coöperant good will in united action for the common good.

Can we not discern the signs of the times? Here is a world of men, suffering under social injustice, industrial exploitation, race prejudice, imperialistic conquest, and militaristic coercion. And here and now is "one clear call for me" to a life of service. If any man would respond, let him deny his personal

ambition for amassing private profit for special privilege and power, and taking up his life in self-renunciation and dedication to the common good, seek the building of a Christian social order, *by following Jesus' way of life.* We are facing the crisis of this call.

XXII

CONCLUSION—THE FAITH OF A MODERN CHRISTIAN

Is there any practical value in creeds, or are they a repressive tyranny of the past? Can a modern Christian form a working faith of his own in harmony with modern science and philosophy?

By way of reply the writer will endeavor to make a brief statement of his own belief. The term "modern Christian" is here used to denote one who seeks to find truth rather than to defend tradition; one who accepts the method of evolution discovered by modern science as the way of God's working in the natural world; one who adopts the principle of historical criticism, seeking by patient inductive study to ascertain fact at whatever cost; one who lives in the freedom of the spirit, not under the bondage of external compulsion, and who finds the touchstone of truth, the final seat of authority, not in any external institution or record, but in God as revealed in Jesus.

By the creed of a modern Christian is meant not some imposed belief, not some second-hand tradition which one must repeat, not some barrier of prison bars beyond which one may not pass, but the glorious adventure and growing achievement of experience; the vital and enlarging grasp of life.

I. I BELIEVE IN GOD

1. I believe that *God is.*

Because of the total demand of my nature, and the demand of the universe for an adequate cause,

Because the God whom my nature demands I find revealed in Jesus Christ.

Because the God whom my nature demands and who is revealed in Jesus, I find verified and realized in experience.

2. I believe that *God is good.*

Because, although I see much evil in the world which at first sight apparently contradicts the good, I see growing evidence of a power "not ourselves that makes for righteousness," dimly in nature, more adequately revealed in the spiritual capacity of humanity, and finally in Jesus Christ. I find this belief in good answered by the deepest intuition of my soul, and the growing verification of Christian experience. I believe that God is love and that his infinite care embraces the wide universe and each individual.

3. I believe that *God is mighty.*

I believe that God is sovereign and all powerful, though self-limited by the free will of man. I believe that God is able, that he is faithful and that he effectively cares for the universe and for me.

I believe that God is the infinite, personal Spirit, who is the source and ground of all existence, who creates, sustains and guides the universe according to his purpose. Therefore I believe that the universe is friendly, and that all things will finally work

together for ultimate good to those who are in harmony with God.

II. I BELIEVE IN JESUS CHRIST

1. I believe that *he is unique.*

Unique in the Bible, as the consummation of the Old Testament, the center of the Gospels, the culmination of the Epistles.

Unique in religion, as the fulfillment of all the fragmentary and broken aspirations of humanity.

Unique in all experience, as the satisfaction of life's deepest longings.

2. Unique in what *he was and is.*

I believe that he is unique in his character, its strength, love, wisdom, purity; its balance and moral perfection; unique in its overwhelming impression and lasting influence, alike upon his contemporaries and upon all ages. I believe in his risen life, and presence and power.

3. Unique in what *he does.*

He brings God to man. He is our one supreme revelation of God. He brings God to man in his character, as God revealed in a human life; in his teachings, as living truth; and in our personal experience, in which God becomes to us the one great reality. Thus I find in Jesus, "The Likeness of the Unseen God," the revelation of the Father.

He brings man to God. By his example, as he shows the way to God; by his teaching, as he reveals the meaning of life; by sharing with us his experience of God, as the "Pioneer of Life," "the firstborn of a great brotherhood."

But finally he brings men to God through his death upon the cross. I believe that the cross of Christ is the revelation in time and space of the infinite and eternal element of self-giving sacrifice which is the essential nature of God himself, as love. I believe that "God was in Christ reconciling the world unto himself," that in his cross we see the very suffering heart of God. I believe that in his death there is a revelation of the holy love of God, and of the sin of man, a moral influence which melts the heart and moves man to repentance, and finally, a manifestation of the all-loving Father suffering with and for his children.

4. Unique as the *Center of Life.*

I believe that his life is the revelation of the divine life of man, and of the human life of God. I believe that he was truly, normally and utterly human, and as such a normal example for us. I believe that I find in him true man and very God; my Saviour, my Lord and my Life.

I believe that all human experience, in philosophy, science, art, morality, and religion, is like an arch, broken and incomplete, which needs the single Keystone of Jesus Christ, as the supreme revelation of one infinite, loving, intelligent Will, to enable us to see life steadily, to see it whole, and finally to realize it as complete.

III. I BELIEVE IN MAN

1. I believe in man not only as he is, imperfect, but in the light of his divine origin and ideal end. I believe in him as potentially a son of God, who can

share God's life as his fellow-worker; a son, redeemed in Christ as the head of a new humanity, a son with inalienable rights.

2. I believe that the individual man is of *infinite worth,* with undreamed latent capacities and possibilities; worth all the love of God, worth the sacrifice of Christ, worth the whole creation of which he is the crown.

3. I believe in a life abundant that includes the two poles of the individual and the social as coördinate and complementary. I believe in *personal* salvation, by which the individual accepts his relation to God as Father which gives him the glad assurance of sonship, and sends him out to win his brother.

I believe in *social* salvation through Christ, that includes, not only the transforming of the individual in all his relationships, but of his whole environment as well. To this end I believe that we must spiritualize and socialize the whole of life:

Society, that its members may become truly cooperative rather than selfishly competitive; recognizing their responsibilities rather than fighting for their individual rights; performing their functions rather than claiming their exclusive possessions; sharing their opportunities rather than appropriating special privileges;

Industry, that we may recognize that its end is public service rather than private profit; for a high idealism rather than a sordid materialism, with the ethical standards of a profession rather than under the lawless instincts of the jungle, based upon the Golden Rule rather than upon the rule of gold;

Work, as a divinely appointed discipline of character, a sacrament in which we share in the free creative activity of God, for the end of human development rather than material accumulation, to make man not a slave of a machine, but a fellow worker with God in the service of his fellow men;

Property, as stewardship rather than ownership, not as the absolute, independent and exclusive possession of the individual, but as a trust relative to the ownership of God and the rights of the community; with private property for use, for all, rather than for power for the few over the dispossessed lives of the many.

IV. I BELIEVE IN THE MEANS OF LIFE

1. *I believe in the Bible.*

As a record of man's experience of God and of God's gradual revelation to man.

As a means of life, a springing fountain of living water, which has quenched my thirst and through which I have found Christ, God, life.

I believe that the Bible is a divinely inspired human record of the progressive revelation of God to man, culminating in Jesus Christ, giving us the highest and fullest spiritual knowledge of God and man. I believe that its inspiration is vital, not mechanical, that it is the record of lives inspired which in turn inspire us and lead us into the life of God; but not mechanically controlled so as to crush the full freedom of human expression.

2. *I believe in Prayer* as the very breath of the

spiritual life, as religion in act, the highest activity of the human spirit.

I believe in prayer as actual, immediate, spiritual fellowship with God as our Father.

I believe in prayer as a means of asking and receiving the things which we need, which are according to his will, and as intercession for our fellow men.

3. *I believe in Service, Sacrifice, and Suffering:*

In service and human toil as God's divinely appointed means for the development and sharing of life.

In self-sacrifice, and in suffering rightly borne, as the great discipline and purifier of life. I believe that some suffering is disciplinary, to warn, instruct, and develop man; some is remedial, to purge him from sin; some suffering is redemptive and vicarious, the innocent suffering for the guilty in order to save.

4. *I believe in the Church.*

Because I believe in organization and coöperation in all realms of human endeavor, I believe in the Church as a divinely authorized human means for the realization of a Christian social order called the Kingdom of God on earth. Despite all its acknowledged human and historic imperfections, I believe in the ideal of the Church apostolic, catholic, visible and united. I believe not only in the spirit of unity, but in working, without sacrifice of principle, for the corporate union of the shattered fragments of the Church of Christ.

I believe that the Church exists not primarily as the home of orthodoxy, or as a preparation for a

future life; not as a spiritual circle of special privilege, or for the perpetuation of traditional forms and ceremonies, but for the realization of the life of God in the soul of man, and for coöperation in strenuous service for the application of the principles of Jesus to all realms of life and to all classes, races and nations of the world.[1]

[1] See Appendix I.

Appendix I

THE FELLOWSHIP FOR A CHRISTIAN SOCIAL ORDER

I

This Fellowship binds together for mutual counsel, inspiration and coöperation, men and women who are seeking to effect fundamental changes in the spirit and structure of the present social order through loyalty to Jesus' way of life.

II

We believe that the deepest human fellowship has its necessary basis in fellowship with God as he is revealed in Jesus.

III

We believe that according to the life and teaching of Jesus, the supreme task of mankind is the creation of a social order, the Kingdom of God on earth, wherein the maximum opportunity shall be afforded for the development and enrichment of every human personality; in which the supreme motive shall be love; wherein men shall cooperate in service for the common good and brotherhood shall be a reality in all of the daily relationships of life.

IV

We must, therefore, endeavor to transform such unchristian attitudes and practices as now hinder fellowship; extravagant luxury for some, while many live in poverty and want; excessive concentration of power and privilege as a result of vast wealth in the hands of a few; monopoly of natural resources for private gain; autocratic control of industry by any group; production for individual profit

and power rather than for social use and service; arrogance and antagonism of classes, nations and races; war, the final denial of brotherhood.

V

We believe that in the spirit and principles of Jesus is found the way of overcoming these evils, and that within the Christian Church there should be a unity of purpose and endeavor for the achievement of a Christian social order. By means of fellowship in thought and prayer we come to understand the point of view of those who differ from us, make possible new discoveries of truth, and aid one another in the solution of common problems. We believe that social changes should be effected through educational and spiritual processes, especially by an open-minded examination of existing evils and suggested solutions, full discussion and varied experimentation. We pledge ourselves to vigorous activity in seeking by these means a solution of the social problems which we face.

VI

The Fellowship functions through personal contact, correspondence, group meetings and periodic conferences—local, sectional and national. Plans for action resulting from these conferences will, so far as possible, be carried out through existing organizations, or in some manner independent of the Fellowship, since its office is not administrative or legislative. The Fellowship does not plan to conduct classes, open forums, conferences or kindred activities for non-members, nor to pass resolutions of any sort or go on record as endorsing or disapproving any special program or practice.

VII

In our desire to avoid over-organization, the structure of the Fellowship has been made as simple as possible. There is a National Committee of 50 members, an Executive Committee of 20 members, an Executive Secretary, and a Convener of each local group. The members of each group shall meet together from time to time without formal or-

ganization. The minimum of necessary expense is met by voluntary gifts.

VIII

Men and women who agree with the principles outlined herein, and who desire to co-operate with those of like mind and purpose, are invited to become members of the Fellowship for a Christian Social Order.[1]

Appendix II

THE SOCIAL IDEALS OF THE CHURCHES

I. Equal rights and justice for all men in all stations of life.
II. Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.
III. The fullest possible development of every child, especially by the provision of education and recreation.
IV. Abolition of child labor.
V. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
VI. Abatement and prevention of poverty.
VII. Protection of the individual and society from the social, economic, and moral waste of the liquor traffic.
VIII. Conservation of health.
IX. Protection of the worker from dangerous machinery, occupational diseases, and mortality.
X. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.

[1] Those desiring further information or wishing to start a local group to consider these social, industrial and religious problems should write to the secretary, Mr. Kirby Page, 311 Division Street, Hasbrouck Heights, New Jersey.

XI. Suitable provision for the old age of the workers, and for those incapacitated by injury.

XII. The right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

XIII. Release from employment one day in seven.

XIV. Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

XV. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.

XVI. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

In 1919 in the midst of a new industrial unrest and in the light of the many lessons of the war the Federal Council reaffirmed the social creed and adopted four additional resolutions which are in the nature of a present day interpretation of the above "Creed" itself:

1. That the teachings of Jesus are those of essential democracy and express themselves through brotherhood and the coöperation of all groups. We deplore class struggle and declare against all class domination, whether of capital or labor. Sympathizing with labor's desire for a better day and an equitable share in the profits and management of industry, we stand for orderly and progressive social reconstruction instead of revolution by violence.

2. That an ordered and constructive democracy in industry is as necessary as political democracy, and that collective bargaining and the sharing of shop control and management are inevitable steps in its attainment.

3. That the first charge upon industry should be that of a wage sufficient to support an American standard of living. To that end we advocate the guarantee of a minimum wage, the control of unemployment through government labor exchanges, public works, land settlement, social

insurance and experimentation in profit sharing and co-operative ownership.

4. We recognize that women played no small part in the winning of the war. We believe that they should have full political and economic equality with equal pay for equal work, and a maximum eight-hour day. We declare for the abolition of night work by women, and the abolition of child labor; and for the provision of adequate safeguards to insure the moral as well as the physical health of the mothers and children of the race.

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